# Religio Medici.

The fifth Edition, Corrected and amended.

WITH

ANNOTATIONS

Never before published, upon all the obscure passages therein.

ALSO,

*OBSERVATIONS*

By Sir *Kenelm Digby*, now newly added

Browne (Sir Thomas) [Religio Medici]

LONDON,

Printed by *Tho. Milbourn* for *Andrew Crook*, at the Green Dragon in *Pauls-Church-yard*, 1659.

A true and full coppy of ỹ which was most imperfectly and Surreptitiously printed before under the name of Religio Medici the 5. Edition Printed for Andrew Crooke 1660

# Religio Medici.

The fifth Edition, Corrected and amended.

WITH

ANNOTATIONS

Never before published, upon all the obscure passages therein.

ALSO,

*OBSERVATIONS*

By Sir *Kenelm Digby*, now newly added

Browne (Sir Thomas) [boy] 1682

LONDON,

Printed by *Tho. Milbourn* for *Andrew Crook*, at the Green Dragon in *Pauls-Church-yard*, 1659.

## ERRATA.

PAge 3. line 27. for *termes scurrility*, read *termes of scurrility*. p. 18. l. 14. f. *know nothing*, r. *knew nothing*. p. 20. l. 23. f. *as conceive*, r. *as to conceive*. p. 68. l. 14. f. *Celestical*, r. *Celestial*.

## *A Letter ſent upon the Information of* Animadverſions *to come forth, upon the imperfect and ſurreptitious Copy of* Religio Medici; *whileſt this true one was going to the Preſs.*

Honourable Sir,

Give your ſervant, who hath ever honour'd you, leave to take notice of a book at preſent in the Preſs, intituled (as I am informed) *Animadverſions* upon a Treatiſe lately printed under the name of *Religio Medici*; hereof I am advertiſed, you have deſcended

to be the Author. Worthy Sir, permit your Servant to affirme there is contain'd therein nothing that can deserve the Reason of your contradictions, much less the candor of your *Animadversions*: and to certifie the truth thereof; that book (whereof I do acknowledg my self the Author) was penn'd many years past, and (what cannot escape your apprehension) with no intention for the Press, or the least desire to obliege the Faith of any man to its assertions: but what hath more especially emboldened my Pen unto you at present, is, that the same piece contrived in my private study, and as an exercise unto my self, rather then excercitation for any other, having past from my hand under a broken and imperfect copy,

by

by frequent tranſcription it ſtil run forward in corruption, and after the addition of ſome things, omiſſion of others, and tranſpoſition of many, without my aſſent or privacy, the liberty of theſe times committed it unto the Preſs, from whence it iſſued ſo diſguiſed, the Author without diſtinction could not acknowledge it. Having thus miſcarried, within a few weeks I ſhall, God willing, deliver unto the Preſs the true and intended Originall (whereof in the mean time your worthy ſelf may command a view;) otherwiſe when ever that Copy ſhall be extant, it will moſt clearly appeare how far the Text hath been miſtaken, and all obſervations, gloſſes, or exercitations thereon, will in a great part im-

pugne the Printer or transcriber, rather than the Author. If after that you shall esteeme it worth your vacant hours to discourse thereon, you shall but take that liberty which I assume my selfe, that is, freely to abound in your sense, as I have done in my own. However ye shall determine, you shall sufficiently honour me in the Vouchsafe of your refute, and I obliege the whole world in the occasion of your Pen.

Norwich,
*March.* 3.
1642.

*Your Servant,*
T. B.

Worthy Sir,

SPeedily upon the Receipt of your Letter of the third Current, I ſent to finde out the Printer that Mr. Crook (who delivered me yours) told me was printing ſomething under my name, concerning your Treatiſe of Religio Medici, and to forbid him any further proceeding therein; But my ſervant could not meet with him; Whereupon I have left with Mr. Crook a Note to that purpoſe, entreating him to deliver it to the Printer. I verily believe there is ſome miſtake in the information given you, and that what is printing muſt be from ſome other Pen then mine; for ſuch reflexions as I made upon your learn'd and ingenious diſcourſe, are ſo far from meriting the Preſs, as they can tempt no body to a

ſerious

*ſerious reading of them, they were*
*Notes haſtily ſet downe, as I ſudden-*
1. *ly ran over your excellent piece, which*
*is of ſo weighty ſubject, and ſo ſtrong-*
*ly penned, as requireth much time,*
*and ſharp attention but to compre-*
*hend it; whereas what I writ was the*
*imployment but of one ſitting; and*
*there was not twenty four hours be-*
*tween my receiving my* Lord of Dor-
ſets *letter that occaſioned what I*
*ſaid, and the finiſhing my anſwer to*
*him; and yet part of that time was*
*taken up in procuring your book,*
*which he deſired me to read, and give*
*him an account of, for till then I was*
*ſo unhappy as never to have heard of*
*that worthy diſcourſe. If that letter*
*ever come to your view, you will ſee*
*the high value I ſet upon your great*
*parts: and if it ſhould be thought I*
*have*

*have been ſomething too bold in differing from your ſenſe, I hope I ſhall eaſily obtaine pardon when it ſhall be conſidered, that his Lordſhip aſſigned it me as an exercitation to oppoſe in it for entertainment, ſuch paſſages as I might judge capable thereof; wherein what liberty I took is to be attributed to the ſecurity of a private letter, and to my not knowing (nor my Lords) the perſon whom it concerned.*

*But Sir, now that I am ſo happy as to have that knowledge, I dare aſſure you, that nothing ſhall ever iſſue from me, but ſavouring of all honour, eſteem, and reverence both to your ſelf, and that worthy production of yours. If I had the vanity to give my ſelf reputation by entring the liſts in publique with ſo eminent and learned a man as you are, yet I know right well,*

*well, I am no wayes able to do it; it would be a very unequall congresse: I pretend not to learning, those slender notions I have are but dis-joynted pieces I have by chance gleaned up here and there: To encounter such a sinewy Opposite, or make Animadversions upon so smart a piece as yours is, requireth such a solid stock and exercise in School learning. My superficial besprinkling will serve only for a private letter, or a familiar discourse with Lady auditors. With longing I expect the comming abroad of the true Copy of that Book, whose false and stoln one hath already given me so much delight. And so assuring you I shall deem it a great good fortune to deserve your favour and friendship, I kiss your hand and rest*

*Winchester House March 20. 1642.*

*Your most humble Servant,*

*Kenelm Digby.*

## To such as have, or shall peruse the Observations upon a former corrupt copy of this Book.

THere are some men that *Politian* speaks of, *Cui quàm recta manus, tam fuit et facilis*: and it seems the Author to the Observations upon this book, would errogate as much to himself, for they were by his own confession, but the conceptions of one night; a hasty birth; and so it proves: for what is really controllable, he generally omitteth; and what is false upon the error of the Copy, he doth not alwayes take notice of; and wherein he would contradict, he mistaketh, or traduceth the intention, and (besides a parenthesis sometimes upon the Author) onely medleth with those points from whence he takes

an

an hint to deliver his prepared conceptions: But the groſs of his book is made out by diſcourſes collaterall, and digreſſions of his own, not at all emergent from this diſcourſe; which is eaſily perceptible unto the intelligent Reader. Thus much I thought good to let thee underſtand without the Authors knowledge, who ſlighting the refute hath inforcedly publiſhed (as a ſufficient confutation) his own Book: and in this I ſhall not make ſo bold with him, as the Obſervator hath done with that noble Knight, whoſe name he hath wrongfully prefixed, as I am informed, to ſlight Animadverſions; but I leave him to repentance, and thee to thy ſatisfaction.

Farewell.

Yours A. B.

To

# To the Reader.

*Certainly that man were greedy of life, who should desire to live when all the world were at an end; and he must needs be very impatient, who would repine at death in the society of all things that suffer under it. Had not almost every man suffered by the press; or were not the tyranny thereof become universal; I had not wanted reason for complaint: but in times wherein I have lived to behold the highest perversion of that excellent invention, the Name of his Majesty defamed, the Honour of Parliament depraved, the Writings of both depravedly, anticipatively, counterfeitly imprinted; complaints may seem ridiculous in private persons, and men of my condition may be as incapable of affronts as hopeless of their reparations. And truely had not the duty I owe unto the importunity of friends, and the allegiance I must ever acknowledge*

unto

unto truth, prevailed with me; the inactivi-
ty of my disposition might have made these
sufferings continual, and time that brings
other things to light, should have satisfied
me in the remedy of its oblivion. But be-
cause things evidently false are not onely
printed, but many things of truth most
falsly set forth; in the latter I could not
but thinke my selfe engaged: for though
we have no power to redresse the former,
yet in the other reparation being within
our selves, I have at present represented
unto the world a full and intended copy
of that piece which was most imperfectly
and surreptitiously published before.

This I confesse about seven years past,
with some others of affinity thereto, for
my private exercise and satisfaction, I
had at leasurable hours composed; which
being communicated unto one, it be-
came common unto many, and was by
transcription successively corrupted until
it arrived in a most depraved Copie at
the Presse. He that shall peruse that
worke, and shall take notice of sun-
dry particularities and personall expres-
sions therein, will easily discerne the in-
tention

intention was not publick: & being a private exercise directed to my self, what is delivered therein was rather a memoriall unto me then an example or rule unto any other: and therefore if there be any singularity therein correspondent unto the private conceptions of any man, it doth not advantage them; or if dissentaneous thereunto, it no way overthrows them. It was penned in such a place, and with such advantage, that (I protest) from the first setting of pen unto paper, I had not the assistance of any good book, whereby to promote my invention, or relieve my memory; and therefore there might be many real lapses therein, which others might take notice of, and more that I suspected my self. It was set down many years past, and was the sense of my conceptions at that time, not an immutable law unto my advancing judgment at all times, and therefore there might be many things therein plausible unto my passed apprehension, which are not agreeable unto my present self. Therefore are many things delivered Rhetorically, many expressions therein meerly Tropicall, and as they best illustrate my intention; and therefore also

*there are many things to be taken in a soft and flexible sense, and not to be called unto the rigid test of reason. Lastly, all that is contained therein, is in submission unto maturer discernments, and as I have declared, shall no further father them than the best and learned judgements shall authorize them; under favour of which considerations I have made it's secrecy publick, and committed the truth thereof to every Ingenuous Reader.*

Tho. Browne.

RELI-

# RELIGIO *MEDICI.*

FOr my Religion, though there be severall circumstances that might perswade the world I have none at all, as (the generall scandall of my Profession,) (the naturall course of my Studies,) (the indifferency of my Behaviour,) and discourse in matters of Religion, neither violently Defending one, nor with that common ardour and contention Opposing another; yet in despight hereof I dare, without usurpation, assume the honourable style of a Christian: not that I meerly owe this Title to the Font, my Education, or Clime wherein I was born, as being bred up either to confirme those Principles my Parents instilled into my unwary understan-

Sect. 1.

ding; or by a general consent proceed in the Religion of my Country: But having, in my riper years, and confirmed judgement, seen and examined all, I find my self obliged by the principles of Grace, and the law of mine own reason, to embrace no other name but this; neither doth herein my zeal so far make me forget the general charity I owe unto humanity, as rather to hate than pity Turks, Infidels, and (what is worse) Jewes, rather contenting my self to enjoy that happy stile, than maligning those who refuse so glorious a Title.

Sect. 2. But because the name of a Christian is become too general to expresse our faith, there being a Geography of Religions as well as Lands, and every Clime distinguished not only by their Lawes and Limits, but circumscribed by their doctrines and rules of Faith; To be particular, I am of that reformed new-cast Religion, wherein I dislike nothing but the name, of the same belief our Saviour taught, the Apostles disseminated, the Fathers authorised, and the Martyrs confirmed.

firmed; but by the ſiniſter ends of Princes, the ambition and avarice of Prelates, and the fatal corruption of times, ſo decaied, impaired, and fallen from its native beauty, that it required the careful and charitable hands of theſe times to reſtore it to its primitive integrity: now the accidental occaſion whereupon, the ſlender means whereby, the low and abject condition of the perſon by whom ſo good a work was ſet on foot, which in our adverſaries beget contempt and ſcorn, fills me with wonder, and is the very ſame objection the inſolent Pagans firſt caſt at Chriſt and his Diſciples.

Yet have I not ſo ſhaken hands with *Sect. 3.* thoſe deſperate Reſolutions, who had rather venture at large their decayed bottome then bring her in to be new trim'd in the dock; who had rather promiſcuouſly retain all, then abridge any, and obſtinately be what they are, then what they have been, as to ſtand in diameter and ſwords point with them: we have reformed from them, not againſt them; for omitting thoſe improperations and termes ſcurrility betwixt us, which

only difference our affections, and not our cauſe, there is between us one common name and appellation, one faith, and neceſſary body of principles common to us both; and therefore I am not ſcrupulous to converſe and live with them, to enter their Churches in defect of ours, and either pray with them, or for them: I could never perceive any rational conſequence from thoſe many Texts which prohibite the children of Iſrael to pollute themſelves with the temples of the Heathens; we being all Chriſtians, and not divided by ſuch deteſted impieties as might prophane our Prayers, or the place wherein we make them; or that a reſolved Conſcience may not adore her Creator any where, eſpecially in places devoted to his ſervice; where if their Devotions offend him, mine may pleaſe him, if theirs prophane it, mine may hallow it; Holy water and Crucifix (dangerous to the common people) deceive not my judgement, nor abuſe my devotion at all: I am, I confeſſe, naturally inclined to that, which miſguided zeal termes ſuperſtition; my common con-

conversation I do acknowledge austere, my behaviour full of rigour, sometimes not without morosity; yet at my Devotion I love to use the civility of my knee, my hat, and hand, with all those outward and sensible motions, which may expresse or promote my invisible Devotion. I should violate my own arme rather than a Church, nor willingly deface the memory of Saint or Martyr. At the sight of a Crosse or Crucifix I can dispense with my hat, but scarse with the thought or memory of my Saviour; I cannot laugh at, but rather pity the fruitlesse journeys of Pilgrims, or contemn the miserable condition of Fryers; for though misplaced in circumstance, there is something in it of Devotion. I could never hear the **Ave Marie* Bell without an elevation, or think it a sufficient warrant, because they erred in one Circumstance, for me to erre in all, that is, in silence and dumb contempt; whilst therefore they direct their Devotions to Her, I offered mine to God, and rectified the Errors of their Prayers by rightly ordering mine own; At a solemn

* A Church Bell that tolls every day at six & twelve of the Clock, at the hearing whereof, every one in what place soever, either of house or street, betakes him to his prayer, which is commonly directed to the Virgin.

Profession I have wept abundantly while my consorts, blind with opposition and prejudice, have fallen into an accesse of scorn and laughter: There are questionless both in Greek, Roman, and African Churches, Solemnities and Ceremonies, whereof the wiser Zeals do make a Christian use, and stand condemned by us; not as evil in themselves, but as allurements and baits of superstition to those vulgar heads that look asquint on the face of truth, and those unstable judgements that cannot consist in the narrow point and centre of vertue without a reel or stragger to the circumference.

Sect. 4. As there were many Reformers, so likewise many Reformations; Every Country proceeding in a particular way and Method, according as their national interest, together with their constitution and clime inclined them, some angrily and with extremity, others calmely, and with mediocrity, not rending, but easily dividing the community, and leaving an honest possibility of a reconciliation, which though peaceable

Spirits

Spirits do desire, and may conceive that revolution of time, and the mercies of God may effect; yet that judgement that shall consider the present antipathies between the two extremes, their contrarieties in condition, affection and opinion may with the same hopes expect an union in the poles of Heaven.

But to difference my self neerer, and draw into a lesser circle: There is no Church whose every part so squares unto my Conscience, whose articles, constitutions, and customes seeme so consonant unto reason, and as it were framed to my particular Devotion, as this whereof I hold my Belief, the Church of *England*, to whose faith I am a sworn subject; and therefore in a double Obligation, subscribe unto her Articles, and endeavour to observe her Constitutions: whatsoever is beyond, as points indifferent, I observe according to the rules of my private reason, or the humor and fashion of my Devotion, neither believing this, because *Luther* affirmed it, or disproving that, because *Calvin* hath disavouched it. I condemn not all things in the Coun- Sect. 5.

Councel of *Trent*, not approve all in the Synod of *Dort*. In brief, where the Scripture is silent, the Church is my Text; where that speaks, 'tis but my Comment; where there is a joynt silence of both, I borrow not the rules of my Religion from *Rome* or *Geneva*, but the dictates of my own reason. It is an unjust scandal of our adversaries, and a gross errour in our selves, to compute the Nativity of our Religion from *Henry* the eight, who though he rejected the Pope, refus'd not the faith of *Rome*, and effected no more than what his own Predecessors desired and assayed in Ages past, and was conceived the State of *Venice* would have attempted in our dayes. It is as uncharitable a point in us to fall upon those popular scurrilities and opprobrious scoffs of the Bishop of *Rome*, whom as a temporal Prince, we owe the duty of good language: I confesse there is cause of passion between us; by his sentence I stand excommunicated, Heresick is the best language he affords me, yet can no ear witnesse I ever returned to him the name of Antichrist,

christ, Man of sin, or Whore of *Babylon*; It is the method of Charity to suffer without reaction: those usual satyrs, and invectives of the Pulpit may perchance produce a good effect on the vulgar, whose ears are opener to Rhetorick than Logick, yet do they in no wise confirm the faith of wiser beleevers, who know that a good cause needs not to be pardon'd by passion, but can sustain it self upon a temperate dispute.

I could never divide my self from any man upon the difference of an opinion, or be angry with his judgement for not agreeing with me in that, from which perhaps within a few dayes I should dissent my self. I have no Genius to disputes in Religion, and have often thought it wisdome to decline them, especially upon a disadvantage, or when the cause of truth might suffer in the weakness of my patronage: where we desire to be informed, 'tis good to contest with men above our selves; but to confirm and establish our opinions, 'tis best to argue with judgements below our own, that the frequent spoils

Sect. 6.

and

and victories over their reasons may settle in our selves an esteem, and confirmed Opinion of our own. Every man is not a proper champion for Truth, nor fit to take up the Gantlet in the cause of Verity: Many from the ignorance of these Maximes, and an inconsiderate zeal unto Truth, have too rashly charged the troops of error, and remain as Trophees unto the enemies of Truth: A man may be in as just possession of Truth as of a City, and yet be forced to surrender; tis therefore farre better to enjoy her with peace, then to hazzard her on a battel: If therefore there rise any doubts in my way, I do forget them, or at least defer them, till my better setled judgement, and more manly reason be able to resolve them; for I perceive every mans own reason is his best *Oepidus*, and will upon a reasonable truce, find a way to loose those bonds wherewith the subtilties of error have enchained our more flexible and tender judgements. In Philosophy where truth seemes double-faced, there is no man more paradoxical than my self; but in

in Divinity I love to keep the road, and though not in an implicite, yet an humble faith, follow the great wheel of the Church, by which I move, not reserving any proper poles or motion from the epicyle of my own brain; by this means I have no gap for Heresies, Schismes or Errours, of which at present I hope I shall not injure Truth, to say, I have no taint or tincture; I must confesse my greener studies have been polluted with two or three, not any begotten in the latter Centuries, but old and obsolete, such as could never have been revived, but by such extravagant and irregular heads as mine; for indeed Heresies perish not with their Authors, but like the River *Arethusa*, though they lose their currents in one place, they rise up again in another: one generall Councel is not able to extirpate one single Heresie, it may be canceld for the present, but revolution of time and the like aspects from Heaven, will restore it, when it will flourish till it be condemned again; for as though there were a *Metempsuchosis*, and the soul of one man passed

passed into another, Opinions do find after certain Revolutions, men and minds like those that first begat them. To see our selves again we need not look for *Platoes* year, every man is not only himself; there have been many *Diogenes*, and as many *Timons*, though but few of that name; men are lived over again, the world is now as it was in Ages past, there was none then, but there hath been some one since that parallels him, and as it were his revived self.

* A revolution of certain thousand yeares, when all things should return unto their former estate, and be teaching again in his School as when he delivered this Opinion.

*Sect.* 7. Now the first of mine was that of the Arabians, that the Souls of men perished with their bodies, but should yet be raised again at the Last day; not that I did absolutely conceive a mortality of the soul; but if that were, which faith, not Philosophy hath yet throughly disproved, and that both entred the grave together, yet I held the same conceit thereof that we all do of the Body, that it rise again. Surely it is but the merits of our unworthy Natures, if we sleep in Darkness untill the last Alarum: A serious

rious reflex upon my own unworthinesse did make me backward from challenging this prerogative of my soul; so I might enjoy my Saviour at the last, I could with patience be nothing almost unto Eternity. The second was that of *Origen*, that God would not perish in his Vengeance for ever, but after a definite time of his Wrath he would release the Damned souls from torture; Which error I fell into upon a serious contemplation of the great attribute of God his Mercy, and did a little cherish it in my self, because I found therein no malice, and a ready weight to sway me from the other extream of despair, whereunto melancholy and contemplative natures are too easily disposed. A third there is which I did never positively maintain or practise, but have often wished it had been consonant to Truth, and not offensive to my Religion, and that is the Prayer for the dead; whereunto I was inclined from some charitable inducements, whereby I could scarce contain my Prayers for a friend at the ringing of a Bell, or behold his Corpes without an Oraison for his

Soul:

Soul: Twas a good way me thought to be remembred by posterity, and far more noble than an History. These Opinions I never maintained with pertinacity, or endeavoured to enveagle any mans belief unto mine, nor so much as ever revealed or disputed them with my dearest friends; by which means I neither propogated them in others, nor confirmed them in my self, but suffering them to flame upon their own substance without addition of new fuel, they went out insensibly of themselves; therefore these Opinions, though condemned by lawful Councels, were not Heresies in me, but bare Errors and single Lapses of my understanding, without a joynt depravity of my will: Those have not only depraved understandings, but diseased affections, which cannot enjoy a singularity without a Heresie, or be the Author of an Opinion, without they be of a Sect also; this was the villany of the first schisme of *Lucifer*, who was not content to erre alone, but drew into his Faction many Legions of Spirits; and upon this experience he tempted only

onely *Eve*, as well understanding the communicable nature of sin, and that to deceive but one, was tacitely and upon consequence to delude them both.

That Heresies should arise we have the propheſie of Christ, but that old ones should be abolished we hold no prediction. That there must be heresies, is true, not only in our Church, but also in any other: even in Doctrines heretical there will be super-heresies, and Arians not onely divided from their Church, but also among themselves: for heads that are disposed unto Schisme and complexionably propense to innovation are naturally disposed for a community, nor will be ever confined unto the order or œconomy of one body; and therefore when they separate from others they knit but loosely among themselves; nor contented with a general breach or dichotomy with their Church, do subdivide and mince themselves almost into Atomes. 'Tis true, that men of singular parts and humours have not been free from singular opinions and conceits in all ages; retaining *Sect.* 8.

ſomething not only beſide the opinion of his own Church or any other, but alſo any particular Author: which notwithſtanding a ſober judgement may do without offence or hereſie; for there is yet after all the decrees of Councels, and the niceties of the Schools, many things untouch'd, unimagin'd, wherein the liberty of an honeſt reaſon may play and expatiate with ſecurity, and far without the circle of an hereſie.

*Sect.* 9. As for thoſe wingy myſteries in Divinity, and aery ſubtilties in Religion, which have unhing'd the brains of better heads, they never ſtretched the *Pia Mater* of mine; me thinks there be not impoſſibilities enough in Religion, for an active faith; the deepeſt myſteries ours contains, have not onely been illuſtrated, but maintained by ſyllogiſme, and the rule of reaſon: I love to loſe my ſelf in a myſtery, to purſue my reaſon to an *Oh altitudo*. 'Tis my ſolitary recreation to poſe my apprehenſion with thoſe involved ænigma's and riddles of the Trinity, with Incarnation and Reſurrection. I can anſwer all the

the objections of Satan, and my rebellious reason, with that odde resolution I learned of *Tertullian*, *Certum est quia impossibile est*. I desire to exercise my faith in the difficultest point; for to credit ordinary and visible objects is not faith, but perswasion. Some believe the better for seeing Christ his Sepulchre; and when they have seen the Red Sea, doubt not of the miracle. Now contrarily I blesse my self, and am thankful that I lived not in the days of Miracles, that I never saw Christ nor his Disciples; I would not have been one of those *Israelites* that pass'd the Red sea, nor one of Christs Patients, on whom he wrought his wonders; then had my faith been thrust upon me; nor should I enjoy that greater blessing pronounced to all that believe and saw not. 'Tis an easie & necessary belief to credit what our eye and sense hath examined: I believe he was dead and buried, and rose again; and desire to see him in his glory rather then to contemplate him in his Cenotaphe, or Sepulchre. Nor is this much to believe, as we have reason, we

owe this faith unto Hiſtory: they only had the advantage of a bold and noble faith, who lived before his comming, who upon obſcure propheſies and myſtical Types could raiſe a belief, and expect apparent impoſſibilities.

*Sect.* 10. 'Tis true there is an edge in all firme belief, and with an eaſie Metaphor we may ſay the Sword of faith; but in theſe obſcurities I rather uſe it, in the adjunct the Apoſtle gives it, a buckler; under which I conceive a wary combatant may lie invulnerable. Since I was of underſtanding to know we know nothing, my reaſon hath been more pliable to the will of faith; I am now content to underſtand a myſtery without a rigid definition in an eaſie and Platonick deſcription. That* allegorical deſcription of *Hermes*, pleaſeth me beyond all the Metaphyſical definitions of Divines; where I cannot ſatisfie my reaſon, I love to humour my fancy; I had as lieve you tell me, that *anima eſt angelus hominis, eſt Corpus Dei*, as *Entelechia; Lux eſt umbra Dei*, as *actus perſpicui*; where there is an obſcurity too deep for our reaſon

**Sphæra, cujus centrum ubique, circumferentia nullibi.*

reason, 'tis good to set down with a description, periphrasis, or adumbration; for by acquainting our reason how unable it is to display the visible and obvious effects of nature, it becomes more humble and submissive unto the subtilties of faith: and thus I teach my haggard and unreclaimed Reason to stoop unto the lure of Faith. I believe there was already a tree whose fruit our unhappy parents tasted, though in the same chapter when God forbids it, 'tis positively said, the plants of the fields were not yet grown; for God had not caus'd it to rain upon the earth. I believe that the Serpent (if we shall literally understand it) from his proper forme and figure, made his motion on his belly before the Curse. I find the trial of the Pucellage and Virginity of women, which God ordained the Jews, is very fallible. Experience and History informes me, that not onely many particular women, but likewise whole Nations have escaped the curse of Childbirth, which God seemes to pronounce upon the whole Sex; yet do I believe that all this is

true, which indeed my reason would perswade me to be false; and this I 1. think is no vulgar part of faith, to beleeve a thing not onely above, but contrary to reason, and against the arguments of our proper senses. 2.

Sect. II. In my solitary and retired imagination, (*Neq; enim cũ porticus, aut me lectulus accepit, desum mihi*) I remember I 1. am not alone, and therefore forget not to contemplate him and his attributes who is ever with me, especially those two mighty ones, his wisdome and eternity: with the one I recreate, with the other I confound my understanding: 2. for who can speak of eternity without a solœcisme, or think thereof without an extasie? Time we may comprehend, 'tis but five dayes elder then our selves, and hath the same Horoscope with the world, but to retire so far back as to apprehend a beginning, to give such an infinite start forwards as conceive an end in an essence that we affirm hath neither the one nor the other; it puts my reason to Saint *Pauls* Sanctuary; my Philosophy dares not say

say the Angels can do it; God hath not made a creature that can comprehend him, 'tis a priviledge of his own nature; *I am that I am*, was his own definition unto *Moses*; and 'twas a short one to confound mortality, that durst question God, or ask him what he was; indeed he only is, all others have and shall be, but in eternity there is no distinction of Tenses; and therefore that terrible term *Predestination*, which hath troubled so many weak heads to conceive, and the wisest to explain, is in respect to God no prescious determination of our estates to come, but a definitive blast of his will already fulfilled, & at the instant that he first decreed it; for to his eternity which is indivisible, & altogether, the last Trump is already sounded, the reprobates in the flame, and the blessed in *Abrahams* bosome. Saint *Peter* speaks modestly, when he saith a thousand years to God are but as one day: for to speak like a Philosopher, those continued instances of time which flow into thousand years, make not to him one moment; what to us is

to come, to his Eternity is present, his whole duration being but one permament point without succession, parts, flux, or division.

Sect. 12. There is no attribute that adds more difficulty to the mystery of the Trinity, where though in a relative way of Father and Son, we must deny a propriety. I wonder how *Aristotle* could conceive the World eternal, or how he could make good two Eternities: his similitude of a Triangle, comprehended in a square, doth somwhat illustrate the Trinity of our souls, and that the Triple Unity of God; for there is in us not three, but a Trinity of Souls, because there is in us, if not three distinct souls, yet differing faculties, that can, and do subsist apart in different subjects, & yet in us are so united as to make but one soul and substance; if one Soul were so perfect as to informe three distinct bodies, that were a petty Trinity: conceive the distinct number of three, not divided nor separated by the intellect, but actually comprehended in its Unity, & that is a perfect Trinity. I have often ad-

admired the mystical way of *Pythagoras*, and the secret Magick of numbers; Beware of Philosophy, is a precept not to be received in too large a sense; for in this masse of nature there is a set of things that carry in their front, though not in capital Letters, yet in Stenography and short Characters, something of Divinity, which to wiser reasons serve as Luminaries in the abysse of knowledge, and to judicious beliefs, as scales and roundles to mount the pinnacles and highest pieces of Divinity. The severe Schools shall never laugh me out of the Philosophy of *Hermes*, that this visible world is but a picture of the invisible, wherein, as in a pourtract, things are not truly, but in equivocal shapes; and as they counterfeit some more real substance in that invisible Fabrick.

The other attribute wherewith I re- *Sect.* 13.
create my devotion, is his Wisdome, in which I am happy; and for the contemplation of this onely, do not repent me that I was bred in the way of Study: The advantage I have of the vulgar, with the content and happinesse I con-

ceive

ceive therein, is an ample recompence for all my endeavours, in what part of knowledge soever. Wisdome is his
1. most beauteous Attribute, no man can attain unto it, yet *Solomon* pleased God when he desired it. He is wise, because he knows all things, and he knoweth all things, because he made them all, but his greatest knowledge is in comprehending that he made not, that is, himself. And this is also the greatest knowledge in man. For this do I honour my own profession, & embrace the counsel even of the Devil himself: had he read such a Lecture in Paradise, as he did at
* γνῶθι σεαυτὸν, *Nosce teipsum.* **Delphos*, we had better known our selves, nor had we stood in fear to know him. I know he is wise in all, wonderful in what we conceive, but far more in what we comprehend not; for we behold him but asquint upon reflex or shadow; our understanding is dimer then *Moses* eye, we are ignorant of the back parts, or lower side of his Divinity; therefore
4. to prie into the maze of his Counsels, is not only folly in man, but presumption even in Angels; like us, they are his ser-

ſervants, not his Senators; he holds no Counſell, but that myſtical one of the Trinity, wherein though there be three perſons, there is but one mind that decrees without contradiction: nor needs he any, his actions are not begot with deliberation, his wiſdome naturally knows what's beſt; his intellect ſtands ready fraught with the ſuperlative and pureſt Idea's of goodneſs; conſultation and election, which are two motions in us, make but one in him; his actions ſpringing from his power, at the firſt touch of his will. Theſe are Contemplations Metaphyſical, my humble ſpeculations have an other Method, & are content to trace and diſcover thoſe expreſſions he hath left in his creatures, and the obvious effects of nature; there is no danger to profound theſe myſteries, no *ſanctum ſanctorum* in Philoſophy: The world was made to be inhabited by Beaſts, but ſtudied and contemplated by Man: 'tis the debt of our reaſon we owe unto God, and the homage we pay for not being beaſts; without this the world is ſtill as though it had

had not been, or as it was before the first day when as yet there was not a creature that could conceive, or say there was a world. The wisdom of God receives small honour from those vulgar heads that rudely stare about, and with a grosse rusticity admire his works; those highly magnifie him whose Judicious enquiry into his acts, & deliberate research into his creatures, return the duty of a devout & learned admiration.

Therefore,

*Search while thou wilt, and let thy reason go*
*To ransome truth even to the abysse below,*
*Raly the scattered causes, and that line*
*Which nature twists be able to untwine.*
*It is thy Makers will, for unto none*
*But unto reason can he ere be known.* (cours
*The Devils do know thee, but those damned mete-*
*Build not thy glory, but confound thy creatures.*
*Teach my indeavours so thy works to read,*
*That learning them, in thee I may proceed.*
*Give thou my reason that instructive flight,*
*Whose weary wings may on thy hands still light.*
*Teach me so to soare a loft, yet ever so,*
*When near the sunne, to stoop again below.*
*Thus shall my humble feathers safely hover,* (cover.
*And though neer earth, more then the heavens dis-*
*And then at last, when homeward I shall drive.*

Rich

*Rich with the Spoiles of nature to my hive,*
*There will I sit, like that industrious flie,*
*Buzzing thy prayses, which shall never die,*
*Till death abrupts them, and succeeding glory*
*Bid me go on in a more lasting story.*

And this is almost all wherein an humble creature may endeavour to requite, & some way to retribute unto his Creator; for if not he that sayeth, *Lord, Lord; but he that doth the will of his Father, shall be saved*; certainly our wills must be our performances, and our intents make out our actions; otherwise our pious labours shall find anxiety in their graves, and our best endeavours not hope, but fear a resurrection.

There is but one first cause, and four second causes of all things; some are without efficient, as God; others without matter, as Angels; some without forme, as the first matter; but every Essence created or uncreated, hath its final cause, and some positive end both of its Essence and operation; This is the cause I grope after in the works of nature; on this hangs the providence of God; to raise so beauteous a structure,

Sect. 14.

as

as the world and the creatures thereof, was but his Art, but their ſundry and divided operations with their predeſtinated ends, are from the treaſury of his wiſdome. In the cauſes, nature, and affections of the Eccliſpe of the Sun and Moon, there is moſt excellent ſpeculation; but to profound farther, and to contemplate a reaſon why his providence hath ſo diſpoſed and ordered their motions in that vaſt circle, as to conjoyn and obſcure each other, is a ſweeter piece of reaſon, and a diviner point of Philoſophy; therefore ſometimes, and in ſome things there appears to me as much Divinity in *Galen* his Books *De uſu partium*, as in *Suarez* Metaphyſicks: Had *Ariſtotle* been as curious in the enquiery of this cauſe as he was of the other, he had not left behind him an imperfect piece of Philoſophy, but an abſolute tract of Divinity.

Sect. 15. *Natura nihil agit fruſtra*, is the only indiſputable Axiome in Philoſophy; there are no *Groteſques* in nature; not any thing framed to fill up empty cantons, & unneceſſary ſpaces; in the moſt im-

imperfect creature, and such as were not preserved in the Ark, but having their seeds and principles in the womb of nature, are every where where the power of the Sunne is; in these is the wisdome of his hand discovered: Out of this rank *Solomon* chose the object of his admiration; indeed what reason may not go to School to the wisedom of Bees, Aunts, and Spiders? what wise hand teacheth them to do what reason cannot teach us? ruder heads stand amazed at those prodigious pieces of nature, Whales, Elephants, Dromidaries, & Camels; these I confess, are the Colossus & Majestick pieces of her hand; but in these narrow Engins there is more curious Mathematicks, and the civility of these little Citizens, more neatly set forth the wisdome of their Maker; Who admires not *Regio-Montanus* his Fly beyond his Eagle, or wonders not more at the operation of two souls in those little bodies, than but one in the trunck of a Cedar? I could never content my contemplation with those generall pieces of wonder, the

flux

flux and reflux of the sea, the increase of Nile, the conversion of the Needle to the North, and have studied to match and parallel those in the more obvious and neglected pieces of Nature, which without further travel I can do in the Cosmography of my self; we carry with us the wonders we seek without us: There is all *Africa*, and her prodigies in us; we are that bold and adventurous piece of nature, which he that studies, wisely learns in a *compendium*, what others labour at in a divided piece and endlesse volume.

*Sect.* 16. Thus there are two Books from whence I collect my Divinity; besides that written one of God, another of his servant Nature, that universal and publike Manuscript, that lies expans'd unto the eyes of all; those that never saw him in the one, have discovered him in the other: This was the 1. Scripture and Theologie of the Heathens; the natural motion of the Sun made them more admire him, than it supernatural station did the Childre of Israel; the ordinary effect of natur wrough

wrought more admiration in them, than in the other all his miracles; surely the Heathens knew better how to join and read these mystical Letters, than we Christians, who cast a more careless eye on these common Hieroglyphicks, and disdain to suck Divinity from the flowers of Nature. Nor do I so forget God, as to adore the name of Nature; which I define not with the Schools, the principle of motion and rest, but that streight and regular line, that setled and constant course the Wisedome of God hath ordained the actions of his Creatures, according to their several kinds. To make a revolution every day, is the nature of the Sun, because that necessary course which God hath ordained it, from which it cannot swerve, by a faculty from that voice which first did give it motion. Now this course of Nature God seldome alters or perverts, but like an excellent Artist hath so contrived his work, that with the self same instrument without a new creation he may effect his obscurest designes. Thus he sweetneth the Water with a Wood,

preſerveth the creatures in the Ark, which the blaſt of his mouth might have as eaſily created: for God is like a
4. skilful Geometrician, who when more eaſily & with one ſtroke of his Compaſs he might deſcribe, or divide a right line, had yet rather do this in a circle or longer way; according to the conſtituted & forelaid principles of his Art: yet this rule of his he doth ſometimes pervert, to acquaint the world with his Prerogative, leſt the arrogancy of our reaſon ſhould queſtion his power, & conclude he could not; and thus I call the effects of nature the works of God, whoſe hand and inſtrument ſhe only is; & therefore to aſcribe his actions unto her, is to devolve the honour of the principal agent, upon the inſtrument; which if with reaſon we may do, then let our hāmers riſe up & boaſt they have built our houſes, and our pens receive the honour of our
4. writing. I hold there is a general beauty in the works of God, and therefore no deformity in any kind or ſpecies of creature whatſoever: I cannot tell by what Logick we call a Toad, a Bear, or

an

an Elephant, ugly, they being created in those outward shapes and figures which best express those actions of their inward formes. And having past that general Visitation of God, who saw that all that he had made was good, that is, conformable to his will, which abhors deformity, & is the rule of order and beauty; there is no deformity but in monstrosity, wherein notwithstanding there is a kind of beauty, Nature so ingeniously contriving the irregular parts, as they become sometimes more remarkable than the principal Fabrick. To speak yet more narrowly, there was never any thing ugly, or mis-shapen, but the Chaos; wherin, notwithstanding, to speak strictly, there was no deformity, because no forme, nor was it yet impregnant by the Voice of God: Now Nature is not at variance with Art, nor Art with Nature; they being both the servants of his providence: Art is the perfection of Nature: Were the World now as it was the sixth day, there were yet a Chaos: Nature hath made one World, and Art another. In brief, all things are

artificial, for Nature is the Art of God.

Sect. 17. This is the ordinary and open way of his providence, which Art and Industry have in a good part discovered, whose effects we may foretell without an Oracle; to foreshew these is not Prophesie, but Prognostication. There is another way full of Meanders and Labyrinths, whereof the Devil and Spirits have no exact Ephemerides, and that is a more particular and obscurer method of his providence, directing the operations of individuals and single Essences; this we call Fortune, that serpentine & crooked line, whereby he draws those actions his wisdome intends in a more unknown and secret way; This cryptick and involved method at his providence have I ever admired, nor can I relate the history of my life, the occurrences of my dayes, the escapes of dangers, and hits of chance with a *Bezo las Manos* to Fortune, or a bare Gramercy to my good stars: *Abraham* might have thought the Ram in the thicket came thither by accident; humane reason would have said that meer chance conveyed

veyed *Moses* in the Ark to the sight of *Pharaohs* daughter: what a Labyrinth is there in the story of *Joseph*, able to convert a Stoick? Surely there are in every mans life certain rubs, doublings and wrenches, which passe a while under effects of chance, but at the last well examined, prove the meer hand of God: 'Twas not dumb chance, that to discover the Fougade or Powder plot, contrived a miscarriage in the Letter. I like the Victory of 88. the better for that one occurrence which our enemies imputed to our dishonour, and the partiality of Fortune, to wit, the tempests and contrariety of Winds. King *Philip* did not detract from the Nation, when he said, he sent his Armado to fight with men, and not to combate with the windes. Where there is a manifest disproportion between the powers and forces of two several agents, upon a maxim of reason we may promise the Victory to the Superiour; but when unexpected accidents slip in, and unthought of occurrences intervene, these must proceed from a power that owes no obedience to

thoſe axioms: where as in the writing upon the wall, we behold the hand, but ſee not the ſpring that moves it. The ſucceſſe of that petty Province of Holland (of which the Grand Seigneur proudly ſaid, That if they ſhould trouble him as they did the Spaniard, he would ſend his men with ſhovels and pick-axes, and throw it into the Sea) I cannot altogether aſcribe to the ingenuity and induſtry of the people, but to the mercy of God that hath diſpoſed them to ſuch a thriving *Genius*; and to the wil of his providence, that diſpoſeth her favour to each Country in their preordinate ſeaſon. All cannot be happy at once, for becauſe the glory of one State depends upon the ruin of another, there is a revolution and viciſſitude of their greatneſs, and muſt obey the ſwing of that wheel, not moved by Intelligences, but by the Hand of God, whereby all Eſtates ariſe to their Zenith and vertical points, according to their predeſtinated periods. For the lives not only of men, but of Common-weals, and the whole World run not upon an Helix that ſtill

-enlargeth,

enlargeth, but on a Circle, where arriving to their Meridian, they decline in obscurity, and fall under the Horizon again.

These must not therefore be named the effects of Fortune, but in a relative way, and as we term the workes of nature; it was the ignorance of mans reason that begat this very name, and by a careless terme miscalled the providence of God: for there is no liberty for causes to operate in a loose & stragling way, nor any effect whatsoever, but hath its warrant from some universal or superiour cause. 'Tis not a ridiculous devotion to say a prayer before a game at Tables; for even in *fortilegies* and matters of greatest uncertainty, there is a setled & preordered course of effects: it is we that are blind, not Fortune; because our eye is too dim to discover the mystery of her effects, we foolishly paint her blind, & hoodwink the providence of the Almighty. I cannot justifie that contemptible Proverb, *That fools only are fortunate*; or that insolent Paradox, *That a wise man is out of the reach of* Sect. 18.

tune, much leſſe thoſe opprobrious Epithets of Poets, *Whore*, *Baud*, and *Strumpet*: 'Tis I confeſs the common fate of men of ſingular gifts of minde, to be deſtitute of thoſe of fortune; which doth not any way deject the Spirit of wiſer judgements, who throughly underſtand the juſtice of this proceeding; and being enriched with higher donatives, caſt a more careleſs eye on theſe vulgar parts of felicity. It is a moſt unjuſt ambition to deſire to engroſs the mercies of the Almighty, nor to be content with the goods of mind, without a poſſeſſion of thoſe of body or fortune: and it is an errour worſe than hereſie, to adore theſe complemental & circumſtantial pieces of felicity, and undervalue thoſe perfections and eſſential points of happineſs, wherein we reſemble our Maker. To wiſer deſires it is ſatisfaction enough to deſerve, though not to injoy the favours of fortune; let providence provide for fools: 'tis not partiality, but equity in God, who deals with us but as our naturall parents, thoſe that are able of body and mind, he leaves to their deſerts; to

those of weaker merits he imparts a larger portion, and pieces out the defect of one by the access of the other. Thus have we no just quarrel with Nature, for leaving us naked; or to envie the horns, hoofs, skins, and furs of other Creatures, being provided with reason, that can supply them all. We need not labour with so many arguments to confute judicial astrology; for if there be a truth therein, it doth not injure Divinity; if to be born under *Mercury* disposeth us to be witty, under *Jupiter* to be wealthy, I do not owe a knee unto these, but unto that merciful Hand that hath ordered my indifferent and uncertain nativity unto such benevolous aspects. Those that hold that all things were governed by fortune, had not erred, had they not persisted there: The Romanes that erected a Temple to Fortune, acknowledged therein, though in a blinder way, somewhat of Divinity; for in a wise supputation all things begin and end in the Almighty. There is a nearer way to Heaven than *Homers* chain; an easie Logick may conjoin Heaven and Earth

in one argument, and with leſſe than a Sorites reſolve all things into God. For though we chriſten effects by their moſt ſenſible and neareſt cauſes, yet is God the true and infallible cauſe of all, whoſe concourſe though it be general, yet doth it ſubdivide it ſelf into the particular actions of every thing, and is that ſpirit, by which each ſingular eſſence not only ſubſiſts, but performes its operation.

Sect. 19. The bad conſtruction, and perverſe comment on theſe pair of ſecond cauſes, or viſible hands of God, have perverted the Devotion of many unto Atheiſme, who forgetting the honeſt adviſoes of Faith, have liſtned unto the conſpiracy of Paſſion and Reaſon. I have therefore always endeavoured to compoſe thoſe fewds and angry diſſenſions between Affection, Faith and Reaſon: For there is in our ſoul, a kind of Triumvirate, or triple government of 3 Competitors, which diſtract the peace of this our Common-wealth, not leſſe than did that other the State of Rome.

As Reaſon is a rebel unto Faith, ſo Paſſion

Paſſion unto Reaſon: As the propoſitions of Faith ſeem abſurd unto Reaſon, ſo the Theorems of Reaſon unto Paſſion, and both unto Reaſon; yet a moderate and peaceable diſcretion may ſo ſtate and order the matter, that they may be all Kings, and yet make but one Monarchy, every one exerciſing his Soveraignty and Prerogative in a due time and place according to the reſtraint and limit of circumſtance. There is, as in Philoſophy, ſo in Divinity, ſturdy doubts, and boiſterous Objections, wherewith the unhappineſſe of our knowledge too neerly acquainteth us. More of theſe no man hath known than my ſelf, which I confeſſe I conquered, not in a martial poſture, but on my knees. For our endeavours are not only to combate with doubts, but alwayes to diſpute with the Devil: the villany of that Spirit takes a hint of Infidelity from our Studies, and by demonſtrating a naturality in one way, makes us miſtruſt a miracle in another. Thus having peruſed the Archidoxis, and read the ſecret Sympathies of things, he would diſſwade my belief from

from the miracle of the Brazen Serpent, make me conceit that Image worked by Sympathy, and was but an Ægyptian trick to cure their diseases without a miracle. Again, having seen some experiments of *Bitumen*, and having read far more of *Naphtha*, he whispered to my curiosity the fire of the Altar might be natural, and bid me mistrust a miracle in *Elias*, when he entrenched the Altar round with water; for that inflamable substance yeilds not easily unto water, but flames in the armes of its Antagonist: and thus would he inveagle my belief to think the combustion of *Sodome* might be natural, and that there was an asphaltick and Bituminous nature in that lake before the fire of *Gomorrah*: I know that Manna is now plentifully gathered in *Calabria*; and *Josephus* tells me, in his dayes it was as plentiful in *Arabia*; the Devil therefore made the *quere*, Where was thē the miracle in the days of *Moses*? the *Israelite* saw but that in his time, the natives of those Countries behold in ours. Thus the Devil played at Chesse with me,

and

and yeilding a pawn, thought to gain a Queen of me, taking advantage of my honest endeavours; and whilst I laboured to raise the structure of my reason, he strived to undermine the edifice of my faith.

Neither had these or any other ever such advantage of me, as to encline me to any point of Infidelity or desperate positions of Atheisme; for I have been these many years of opinion there was never any. Those that held Religion was the difference of Man from Beasts, have spoken probably, & proceed upon a principle as inductive as the other: That doctrine of *Epicurus*, that denied the providence of God, was no Atheism, but a magnificent and high-strained conceit of his Majesty, which he deemed too sublime to minde the trivial actions of those inferiour Creatures: That fatal necessity of the Stoicks is nothing but the immutable Law of his will. Those that heretofore denied the Divinity of the holy Ghost, have been condemned, but as Hereticks; and those that now deny our Saviour though

Sect. 20.

(though more then Heretick) are not so
1 much as Atheists: for though they deny
two persons in the Trinity, they hold as
we do, there is but one God.

That villain and Secretary of Hell,
4. that composed that miscreant piece of
the three Impostors, though divided
from all Religions, and was neither
Jew, Turk, nor Christian, was not a po-
sitive Atheist. I confess every Country
hath its *Machiavel*, every Age its *Lu-*
*cian*, whereof common heads must not
hear, nor more advanced judgements
too rashly venture on: it is the Rheto-
rick of Satan, and may pervert a loose
or prejudicate belief,

Sect. 21. I confess I have perused them all, and
can discover nothing that may startle a
4. discreet belief, yet are there heads car-
ried off with the winde and breath of
such motives. I remember a Doctor in
Physick of *Italy*, who could not perfect-
ly believe the immortality of the Soul,
because *Galen* seemed to make a doubt
thereof. With another I was familiarly
acquainted in *France*, a Divine, and
man of singular parts, that on the same
point

point was so plunged and gravelled with * three lines of *Seneca*, that all our Antidotes, drawn from both Scripture and Philosophy, could not expel the poison of his errour. There are a set of heads, that can credit the relations of Mariners, yet question the testimonies of Saint *Paul*; and peremptorily maintain the traditions of *Ælian* or *Pliny*, yet in Histories of Scripture, raise Que're's and Objections, beleeving no more than they can parallel in humane Authors. I confesse there are in Scripture stories that do exceed the fable of Poets, and to a captious Reader sound like *Garagantua* or *Bevis*: Search all the Legends of times past, and the fabulous conceits of these present, and 'twill be hard to find one that deserves to carry the Buckler unto *Sampson*, yet is all this of an easie possibility, if we conceive a divine concourse, or an influence but frō the little finger of the Almighty. It is impossible that either in the discourse of man, or in the infallible Voice of God, to the weakness of our apprehensions, there should not appear irregularities, con-

* *Post mortem nihil est, ipsaque mors nihil. Mors individua est noxia corpori, Nec patiens animæ.... Toti morimur, nullaq; pars manet Nostri....* †.

contradictions, and antinomies: my self could shew a Catalogue of doubts never yet imagined nor questioned, as I know, which are not resolved at the first hearing, not fantastick Queries or Objections of aire; For I cannot bear of Atoms in Divinity. I can read the history of the Pigeon that was sent out of the Ark, and returned no more, yet not question how she found out her mate that was left behind: That *Lazarus* was raised from the dead, yet not demand where in the interim his soul awaited; or raise a Law-case, whether his heir might lawfully detain his inheritance, bequeathed unto him by his death; and he, though restored to life, have no plea or title unto his former possessions. Whether *Eve* was framed out of the left side of *Adam*, I dispute not; because I stand not yet assured which is the right side of a man, or whether there be any such distinction in Nature; that she was edified out of the ribbe of *Adam* I believe, yet raise no question who shall arise with that ribbe at the Resurrection. Whether *Adam*

was

was an Hermaphrodite, as the Rabbines contend upon the letter of the Text, becauſe it is contrary to reaſon, there ſhould be an Hermaphrodite, before there was a woman, or a compoſition of two natures, before there was a ſecond compoſed. Likewiſe, * whether the World was created in Autumn, Summer, or the Spring; ] becauſe it was created in them all; for whatſoever Signe the Sun poſſeſſeth, thoſe four ſeaſons are actually exiſtent: It is the nature of this Luminary to diſtinguiſh the ſeveral ſeaſons of the year, all which it makes at one time in the whole Earth, and ſucceſſive in any part thereof. There are a bundle of curioſities, not onely in Philoſophy, but in Divinity, propoſed and diſcuſſed by men of moſt ſuppoſed abilities, which indeed are not worthy our vacant hours, much leſſe our ſerious ſtudies. Pieces only fit to be placed in *Pantagruels* Library, or bound up with *Tartaretus de modo Cacandi.* *In Rabelais.*

Theſe are niceties that become not thoſe that peruſe ſo ſerious a Myſtery: There are others more generally que- *Sect. 22.*

ſtioned and called to the barre, yet me thinks of an eaſie and poſſible truth. * 'Tis ridiculous to put off, or drown the general Flood of *Noah*, in that particular inundation of *Deucalion:* ] that there was a Deluge once, ſeemes not to me ſo great a Miracle, as that there is not one alwayes. ¶ How all the kinds of Creatures, not onely in their own bulks, but with a competency of food and ſuſtenance, might be preſerved in one Ark, and within the extent of three hundred cubits, to a reaſon that rightly examines it, will appear very feaſible. ] There is another ſecret not contained in the Scripture, which is more hard to comprehend, * and put the honeſt Father to the refuge of a Miracle, ] and that is not onely how the diſtinct pieces of the world, and divided Ilands ſhould be firſt planted by men, but inhabited by Tigers, Panthers, and Bears. How *America* abounded with beaſts of Prey, and noxious Animals, yet contained not in it that neceſſary creature, a Horſe, is very ſtrange. By what paſſage thoſe, not onely Birds, but dangerous and unwel-

come

come Beasts came over: How there be Creatures there, (which are not found in this Triple Continent;) all which must needs be strange unto us, that hold but one Ark, and that the Creatures began their progresse from the mountains of *Ararat*. They who to salve this would make the Deluge particular, proceed upon a principle that I can no way grant; not onely upon the negative of holy Scriptures, but of mine own reason, whereby I can make it probable, that the world was as well peopled in the time of *Noah*, as in ours; * and fifteen hundred years to people the world, as full a time for them as four thousand years since have been to us.] There are other assertions and common tenents drawn from Scripture, and generally beleeved as Scripture, whereunto, notwithstanding, I would never betray the liberty of my reason. 'Tis a Paradox to me, ‖ that *Methusalem* was the longest liv'd of all the children of *Adam*,] and no man will be able to prove it; when from the processe of the Text, I can manifest it may be other-

wise. * That *Judas* perished by hanging himself, there is no certainty in Scripture, though in one place it seemes to affirm it, and by a doubtful word hath given occasion to translate it; yet in another place, in a more punctual description, it makes it improbable, and seems to overthrow it. ] That our Fathers, after the Flood, erected the Tower of *Babel*, to preserve themselves against a second Deluge, is generally opinioned and beleeved; yet is there another intention of theirs expressed in Scripture: Besides, it is improbable from the circumstance of the place, that is, a plain in the Land of *Shinar*. These are no points of Faith, and therefore may admit a free dispute. There are yet others, and those familiarly conclude from the Text, wherein (under favour) I see no consequence. The Church of *Rome* confidently proves the opinion of Tutelary Angels, from that answer when *Peter* knockt at the door, *'Tis not he, but his Angel*; that is, might some say, his Messenger, or some body from him; for so the Original signifies, and is as likely to be the doubtful

Fami-

Families meaning. This exposition I once suggested to a young Divine, that answered upon this point, to which I remember the *Franciscan* Opponent replyed no more, but, That it was a new and no authentick interpretation.

These are but the conclusions, and *Sect.* 23. fallible discourses of man upon the Word of God, for such I do believe the holy Scriptures; yet were it of man, I could not choose but say, it was the singularest, and superlative piece that hath been extant since the Creation; were I a Pagan, I should not refrain the Lecture of it; * and cannot but commend the judgment of *Ptolomy*, [that thought not his Library compleat without it: ‖the Alcoran of the Turks (I speak without prejudice) is an ill composed Piece, containing in it vain and ridiculous errors in Philosophy,] impossibilities, fictions, and vanities beyond laughter, maintained by evident and open Sophismes, the Policy of Ignorance, deposition of Universities, and banishment of Learning, that hath gotten foot by Armes and violence; This without a blow hath

disseminated it self through the whole earth. It is not unremarkable what *Philo* first observed, That the Law of *Moses* continued two thousand years without the least alteration; whereas, we see, the Lawes of other Commonweals do alter with occasions; and even those that pretended their Original from some Divinity, to have vanished without trace or memory. * I beleeve besides *Zoraster*, there were divers that writ before *Moses*,] who notwithstanding have suffered the common fate of time. Mens Works have an age like themselves; and though they outlike their Authors, yet have they a stint and period to their duration: This only is a work too hard for the teeth of time, and cannot perish but in the general flames, when all things shall confesse their ashes.

*Sect.* 24. I have heard some with deep sighes lament the lost lines of *Cicero*; || others with as many groans deplore the combustion of the Library of *Alexandria*;] for my own part, I think there be too many in the world, and could with patience

tience behold the urne and ashes of the *Vatican*, could I, with a few others, recover the perished leaves of *Salomon*. * I would not omit a Copy of *Enochs* Pillars, had they many nearer Authors than *Josephus*, or did not relish somewhat of the Fable. Some men have written more than others have spoken; * *Pineda* quotes more Authors in one work, than are necessary in a whole world. Of those three great inventions in *Germany*, there are two which are not without their incommodities, and 'tis disputable whether they exceed not their use and commodities. It is not a melancholy *Utinam* of my own, but the desires of better heads, that there were a general Synod; not to unite the incompatible difference of Religion, but for the benefit of learning, to reduce it as it lay at first in a few and solid Authors; and to condemn to the fire those swarms and millions of *Rhapsodies* begotten onely to distract and abuse the weaker judgements of Scholars, *and to maintain the Trade and Mystery of Typographers.*

* *Pi* in his *Monarchia Ecclesiastic* quotes one hot sand an forty Au thors.

Sect. 25. I cannot but wonder with what exceptions the *Samaritans* could confine their belief to the *Pentateuch*, or five Books of *Moſes*. I am aſhamed at the Rabbinical Interpretation of the Jewes, upon the Old Teſtament, as much as their defection from the New: and truly it is beyond wonder, how that contemptible and degenerate iſſue of *Jacob*, once ſo devoted to Ethnick Superſtition, and ſo eaſily ſeduced to the Idolatry of their Neighbours, ſhould now in ſuch an obſtinate and peremptory belief adhere unto their own Doctrine, expect impoſſibilities, and in the face and eye of the Church, perſiſt without the leaſt hope of Converſion: this is a vice in them, that were a vertue in us; for obſtinacy in a bad Cauſe, is but conſtancy in a good. And herein I muſt accuſe thoſe of my own Religion; for there is not any of ſuch a fugitive faith, ſuch an unſtable belief, as a Chriſtian; none that do ſo oft transform themſelves, not unto ſeveral ſhapes of Chriſtianity and of the ſame Species, but unto more unnatural and contrary Formes, of Jew and Maho-

Mahometan, that from the name of Saviour can condescend to the bare term of Prophet; and from an old belief that he is come, fall to a new expectation of his comming: It is the promise of Christ to make us all one Flock; but how and when this Union shall be, is as obscure to me as the Last day. Of those four Members of Religion we hold a slender proportion; there are I confesse some new additions, yet small to those which accrew to our Adversaries, and those onely drawn from the revolt of Pagans, men but of negative Impieties and such as deny Christ, but because they never heard of him: But the Religion of the Jew is expresly against the Christian, and the Mahometan against both; for * the Turk, in the bulk he now stands, is beyond all hope of Conversion;] if he fall asunder, there may be conceived hopes, but not without strong improbabilities. The Jew is obstinate in all fortunes; the persecution of fifteen hundred years hath but confirmed them in their Errour: they have already endured whatsoever may be

be inflicted, and have ſuffered, in a bad cauſe, even to the condemnation of their enemies. Perſecution is a bad and indirect way to plant Religion; It hath been the unhappy method of angry Devotions, not only to confirme honeſt Religion, but wicked Hereſies, and extravagant Opinions. It was the firſt ſtone and Baſis of our Faith, *none can more juſtly boaſt of Perſecutions, and glory in the number and valour of Martyrs;] For, to ſpeak properly, thoſe are true and almoſt onely examples of fortitude: Thoſe that are fetch'd from the field, or drawn from the actions of the Camp, are not oft-times ſo truly precedents of valour as audacity, and at the beſt attain but to ſome baſtard piece of fortude: || If we ſhall ſtrictly examine the circumſtances and requiſites which *Ariſtatle* requires to true and perfect valour, we ſhall finde the name onely in his Maſter *Alexander*, and as little in that Romane Worthy, *Julius Cæſar*;] & if any, in that eaſie and active way, have done ſo nobly as to deſerve that name, yet in the paſſive and more terri-

terrible peice these have surpassed, and in a more heroical way may claim the honour of that Title. 'Tis not in the power of every honest faith to proceed thus far, or passe to Heaven through the flames; every one hath it not in that full measure, nor in so audacious and resolute a temper, as to endure those terrible tests and trials, who notwithstanding in a peaceable way do truly adore their Saviour, and have (no doubt) a faith acceptable in the eyes of God.

Now as all that die in the Warre are not termed Souldiers, so neither can I properly term all those that suffer in matters of Religion Martyrs. * The Counsel of *Constance* condemes *John Husse* for an Heretick, the Stories of his own Party stile him a Martyr:] He must needs offend the Divinity of both, that sayes he was neither the one nor the other: There are many (questionlesse) canonized on earth, that shall never be Saints in Heaven; and have their names in Histories and Martirologies, who in the eyes of God are not so perfect Martyrs

Sect. 26.

tyrs, as was * that wise Heathen *Socrates*, that suffered on a fundamental point of Religion, the Unity of God.] * I have often pitied the miserable Bishop that suffered in the cause of *Antipodes*,] yet cannot choose but accuse him of as much madness, for exposing his living on such a trifle, as those of ignorance and folly that condemned him. I think my conscience will not give me the lie, if I say there are not many extant that in a noble way fear the face of death lesse than my self, yet from the moral duty I owe to the Commandement of God, and the natural respects that I tender unto the conservation of my essence and being, I would not perish upon a Ceremony, Politick points, or indifferency: nor is my belief of that untractable temper, as not to bow at their obstacles, or connive at matters wherein there are not manifest impieties: The leaven therefore and ferment of all, not onely Civil, but Religious actions, is Wisedome; without which, to commit our selves to the flames, is Homicide, and (I fear) but to passe through one fire into another. That

That Miracles are ceaſed, I can neither prove, nor abſolutely deny, much leſſe define the time and period of their ceſſation; that they ſurvived Chriſt, is manifeſt upon the record of Scripture; that they out-lived the Apoſtles alſo, and were revived at the Converſion of Nations, many years after, we cannot deny, if we ſhall not queſtion thoſe Writers whoſe teſtimonies we do not controvert, in points that make for our own opinions; therefore that may have ſome truth in it that is reported by the Jeſuites of their Miracles in the Indies; I could wiſh it were true, or had any other teſtimony than their own Pens: they may eaſily believe thoſe Miracles abroad, who daily conceive a greater at home; the tranſmutation of thoſe viſible elements into the body and blood of our Saviour: for the converſion of Water into Wine, which he wrought in *Cana*, or what the Devil would have had him done in the Wilderneſſe, of Stones into Bread, compared to this, will ſcarce deſerve the name of a Miracle: Though indeed, to ſpeak properly, there Sect. 27.

there is not one Miracle greater than another, they being the extraordinary effect of the Hand of God, to which all things are of an equal facility; and to create the World as easie as one single Creature. For this is also a Miracle, not only to produce effects against, or above Nature, but before Nature; and to create Nature as great a Miracle, as to contradict or transcend her. We do too narrowly define the Power of God, restraining it to our capacities. *I hold that God can do all things, how he should work contradictions I do not understand, yet dare not therefore deny. || I cannot see why the Angel of God should question *Esdræ* to recal the time past, if it were beyond his own power; or that God should pose mortality in that, which he was not able to performe himself. I will not say God cannot, but he will not performe many things, which we plainly affirme he cannot: this I am sure is the mannerliest proposition, wherein notwithstanding I hold no Parodox. For strictly his power is the same with his will, and they both with all

all the reſt do make but one God.

Therefore that Miracles have been, I do beleeve; that they may yet be wrought by the living, I do not deny: but have no confidence in thoſe which are fathered on the dead; and this hath ever made me ſuſpect the efficacy of reliques, to examine the bones, queſtion the habits and appertinences of Saints, and even of Chriſt himſelf: I cannot conceive why the Croſſe that *Helena* found, and whereon Chriſt himſelf died, ſhould have power to reſtore others unto life: *I excuſe not *Conſtantine* from a fall off his Horſe, or a miſchief from his enemies, upon the wearing thoſe nails] on his bridle, which our Saviour bore upon the Croſſe in his hands: I compute among your *Piæ frandes*, nor many degrees before conſecrated Swords and Roſes, that which *Baldwyn* King of *Jeruſalem* return'd the *Genoveſe* for their coſt and paines in his War, to wit, the aſhes of *John* the Baptiſt. Thoſe that hold the ſanctity of their ſouls, doth leave behinde a tincture and ſacred faculty on their bodies, ſpeak naturally

Sect. 28.

rally of Miracles, and do not ſalve the doubt. Now one reaſon I tender ſo little Devotion unto Reliques is, I think, the ſlender and doubtful reſpect I have alwayes held unto Antiquities: for that indeed which I admire is farre before Antiquity, that is, Eternity, and that is God himſelf; who though he be ſtyled the Antient of dayes, cannot receive the adjunct of Antiquity, who was before the World, and ſhall be after it, yet is not older than it; for in his years there is no Climacter, his duration is Eternity, and far more venerable than Antiquity.

*Sect.* 29. * But above all things I wonder how the curioſity of wiſer Heads could paſs that great and indiſputable Miracle, the ceſſation of Oracles; and in what ſwoun their Reaſons lay, to content themſelves, and ſit down with ſuch far-fetch't and ridiculous reaſons as *Plutarch* alleadgeth for it. The Jews that can believe the ſupernatural ſolſtice of the Sun in the dayes of *Joſhua*, have yet the impudence to deny the Eclipſe, which every Pagan confeſſed, at his death: but for this, it is evident

evident beyond all contradiction, * the Devil himself confessed it. Certainly it is not a warrantable Curiosity, to examine the verity of Scripture by the concordance of humane history, or seek to confirm the Chronicle of *Hester* or *Daniel*, by the authority of *Megasthenes* or *Herodotus*. I confess I have had an unhappy curiosity this way, * till I laughed my self out of it with a piece of *Justine*, where he delivers that the Children of *Israel* for being scabbed were banished out of Egypt. ] And truly since I have understood the occurrences of the world, and know in what counterfeit shapes, and deceitful vizards times present represent on the stage things past; I do believe them little more then things to come. Some have been of my opinion, and endeavoured to write the History of their own lives; wherein *Moses* hath outgone them all, and left not only the story of his life, but as some will have it, of his death also.

* In his Oracle to *Augustus*.

* 1.

It is a riddle to me, how this story of Oracles hath not worm'd out of the world that doubtful conceit of Spirits and

Sect. 38.

Witches; how ſo many learned heads ſhould ſo far forget their Metaphyſicks, and deſtroy the ladder and ſcale of creatures, as to queſtion the exiſtence of Spirits: for my part, * I have ever believed, and do now know, that there are Witches;] they that doubt of theſe, do not onely deny them, but ſpirits; and are obliquely and upon conſequence a ſort not of Infidels, but Atheiſts. Thoſe that to confute their incredulity deſire to ſee apparitions, ſhall queſtionleſſe never behold any, || nor have the power to be ſo much as Witches,] the Devil hath them already in a hereſie as capital as Witchcraft, and to appear to them, were but to convert them. Of all the deluſions wherewith he deceives mortality, there is not any that puzleth me more than the Legerdemain of *Changelings*; I do not credit thoſe tranſformations of reaſonable creatures into beaſts, or that the Devil hath a power to tranſpeciate a man into a horſe, who tempted Chriſt (as a trial of his Divinity) to convert but ſtones into bread. I could believe that Spirits uſe with man

the

the act of carnality, and that in both sexes; I conceive they may assume, steal, or contrive a body, wherein there may be action enough to content decrepit lust, or passion to satisfie more active veneries; yet in both, without a possibility of generation: and therefore that opinion that Antichrist should be born of the Tribe of * *Dan*, by conjunction with the Devil, ] is ridiculous, and a conceit fitter for a Rabbin than a Christian. I hold that the Devil doth really possesse some men, the spirit of Melancholy others, the spirit of Delusion others; that as the Devil is concealed and denyed by some, so God and good Angels are pretended by others, whereof the late defection of the Maid of Germany hath left a pregnant example.

Again, I believe that all that use *Sect.* 31.
sorceries, incantations, and spels, are not Witches, or as we term them, Magicians; I conceive there is a traditional Magick, not learned immediately from the Devil, but at second hand from his Scholars; who having once

the secret betrayed, are able, and do emperically practise without his advice, they both proceeding upon the principles of Nature: where actives aptly conjoyned to disposed passives, will under any Master produce their effects. Thus I think at first a great part of Philosophy was Witchcraft, which being afterward derived to one another, proved but Philosophy, and was indeed no more but the honest effects of Nature: What invented by us is Philosophy, learned from him is Magick. We do surely owe the discovery of many secrets to the discovery of good and bad Angels. I could never passe that sentence of *Paracelsus* without an asterisk, or annotation; * *Ascendence constellatum multa revelat, quærentibus magnalia naturæ*, i.e. *opera Dei*. I do think that many mysteries ascribed to our own inventions, have been the courteous revelations of Spirits; for those noble essences in Heaven bear a friendly regard unto their fellow nature on Earth; and therefore believe that those many prodigies and ominous

* Thereby is meant our good Angel appointed us from our nativity.

sinuous prognosticks, which fore-run the ruines of States, Princes, and private persons, are the charitable premonitions of good Angels, which more careleſſe enquiries terme but the effects of chance and nature.

Now beſides theſe particular and divided Spirits, there may be (for ought I know) an univerſal and common Spirit to the whole World. It was the opinion of *Plato*, and it is yet of the *Hermeticall* Philoſophers; if there be a common nature that unites and tyes the ſcattered and divided individuals into one ſpecies, why may there not be one that unites them all? However, I am ſure there is a common Spirit that playes within us, yet makes no part of us, and that is the Spirit of God, the fire and ſcintillation of that noble and mighty Eſſence, which is the life and radical heat of ſpirits, and thoſe eſſences that know not the vertue of the Sunne, a fire quite contrary to the fire of Hell: This is that gentle heat that brooded on the waters, and in ſix dayes hatched the World; this is that *Sect.* 32.

irradiation that dispel the mists of Hell, the clouds of horrour, fear, sorrow, despair; and preserves the region of the mind in serenity: whosoever feels not the warm gale, and gentle ventilation of this Spirit, (though I feel his pulse) I dare not say he lives; for truly without this, to me there is no heat under the Tropick; nor any light, though I dwelt in the body of the Sun.

*As when the labouring Sun hath wrought his track*
*Up to the top of lofty* Cancers *back,*
*The ycie Ocean cracks, the frozen pole*
*Thawes with the heat of the Celestical coale;*
*So when thy absent beams begin t' impart*
*Again a Solstice on my frozen heart,*
*My winters ov'r, my drooping spirits sing,*
*And every part revives into a Spring.*
*But if thy quickning beams a while decline,*
*And with their light blesse not this Orb of mine,*
*A chilly frost surprizeth every member,*
*And in the midst of* June *I feel* December.
*O how this earthly temper doth debase*
*The noble soul, in this her humble place.*
*Whose wingy nature ever doth aspire,*
*To reach that place whence first it took its fire.*
*These flames I feel, which in my heart do dwell,*
*Are not thy beams, but take their fire from Hell:*

O

*O quench them all, and let thy light divine*
*Be as the Sun to this poor Orbe of mine.*
*And to thy ſacred Spirit convert thoſe fires,*
*Whoſe earthly fumes choak my devout aſpires.*

Therefore for Spirits, I am ſo far from denying their exiſtence, that I could eaſily believe, that not onely whole Countries, but particular perſons have their Tutelary, and Guardian Angels: It is not a new opinion of the Church of *Rome*, but an old one of *Pythagoras* and *Plato*; there is no hereſie in it, and if not manifeſtly defin'd in Scripture, yet it is an opinion of a good and wholſome uſe in the courſe and actions of a mans life, and would ſerve as an *Hypotheſis* to ſalve many doubts, whereof common Philoſophy affordeth no ſolution: now if you demand my opinion and Metaphyſicks of their natures, I confeſſe them very ſhallow, moſt of them in a negative way, like that of God; or in a comparative, between our ſelves and fellow creatures; for there is in this Univerſe a Stair, or manifeſt Scales of creatures, riſing not diſorderly, or in confuſion, but with a comely me- *Sect.* 33.

thod and proportion: between creatures of meer existence and things of life, there is a large disproportion of nature; between plants and animals or creatures of sense, a wider difference; between them and Man, a far greater: and if the proportion hold one, between Man and Angels, there should be yet a greater. We doe not comprehend their natures, who retain the first definition of *Porphyry*, and distinguish them from our selves by immortality; for before his Fall, Man also was Immortal; yet must we needes affirm that he had a different essence from the Angels: having therefore no certain knowledge of their Natures, 'tis no bad method of the Schools, whatsoever perfection we finde obscurely in our selves, in a more compleat and absolute way to ascribe unto them. I believe they have an ex emporary knowledge, and upon the first motion of their reason do what we cannot without study or deliberation; that they know things by their formes, and define by specifical difference what we describe by accidents and properties;

and

and therefore probabilities to us may be demonstrations unto them; that they have knowledge not onely of the specifical, but numerical formes of individuals, and understand by what reserved difference each single *Hypostasis*, (besides the relation to its species) becomes its numerical self. That as the Soul hath a power to move the body it informes, so there's a faculty to move any, though informe none; ours upon restraint of time, place, and distance; but that invisible hand that conveyed *Habakkuk* to the Lions Den, or *Philip* to *Azotus*, infringeth this rule, and hath a secret conveyance, wherewith mortality is not acquainted; if they have that intuitive knowledge, whereby as in reflexion they behold the thoughts of one another, I cannot peremptorily deny but they know a great part of ours. They that to refute the Invocation of Saints, have denied that they have any knowledge of our affairs below, have proceeded too farr, and must pardon my opinion, till I can throughly answer that piece of Scripture, *At the conversion*

of

*of a ſinner the Angels of Heaven rejoyce.* * I cannot with thoſe in that great Father ſecurely interpret the work of the first day, *Fiat lux*, to the creation of Angels, ‖ though (I confeſſe) there is not any creature that hath ſo neer a glympſe of their nature, as light in the Sun and Elements; we ſtyle it a bare accident, but ‖ where it ſubſiſts alone, 'tis a ſpiritual Subſtance, and may be an Angel: in brief, conceive light inviſible, and that is a Spirit.

Sect. 34. These are certainly the Magiſterial and maſter pieces of the Creator, the Flower or (as we may ſay) the beſt part of nothing, actually exiſting, what we are but in hopes, and probability, we are onely that amphibious piece between a corporal and ſpiritual Eſſence, that middle form that links thoſe two together, and makes good the method of God and Nature, that jumps not from extreams, but unites the incompatible diſtances by ſome middle and participating natures; that we are the breath and ſimilitude of God, it is indiſputable, and upon record of holy

Scrip-

Scripture, but to call our ſelves a Microcoſme, or little world, I thought it onely a pleaſant trope of Rhetorick, till my neer judgement and ſecond thoughts told me there was a real truth therein: for firſt we are a rude maſſe, and in the rank of creatures, which onely are, and have a dull kind of being not yet priviledged with life, or preferred to ſenſe or reaſon; next, we live the life of Plants, the life of Animals, the life of Men, and at laſt the life of Spirits, running on in one myſterious nature thoſe five kind of exiſtences, which comprehend the creatures not onely of the world, but of the Univerſe; thus is man that great and true *Amphibium*, whoſe nature is diſpoſed to live not onely like other Creatures in divers elements, but in divided and diſtinguiſhed worlds; for though there be but one to ſenſe, there are two to reaſon; the one viſible, the other inviſible, whereof *Moſes* ſeemes to have left deſcription, and of the other ſo obſcurely, that ſome parts thereof are yet in controverſie; and truly for the firſt chapters of *Geneſis*, I muſt confeſſe a great deal of obſcurity, though

though Divines have to the power of humane reason endeavoured to make all go in a litteral meaning; yet those allegorical interpretations are also probable, and perhaps the mystical method of *Moses* bred up in the Hieroglyphical Schools of the Egyptians.

Sect. 35. Now for that immaterial world, me thinks we need not wander so far as the first moveable, for even in this material fabrick the spirits walk as freely exempt from the affection of time, place, and motion, as beyond the extremest circumference: do but extract from the corpulency of bodies, or resolve things beyond their first matter, and you discover the habitation of Angels, which if I call the ubiquitary, and omnipresent essence of God, I hope I shall not offend Divinity: for before the Creation of the World, God was really all things. For the Angels he created no new World, or determinate mansion, and therefore they are every where where is his Essence, and do live at a distance even in himself: that God made all things

for man, is in some sense true, yet not so far as to subordinate the Creation of those purer Creatures unto ours, though as ministring Spirits they doe, and are willing to fulfil the will of God in these lower and sublunary affaires of man: God made all things for himself, and it is impossible he should make them for any other end than his own Glory; it is all he can receive, and all that is without himself; for honour being an external adjunct, and in the honourer rather than in the person honoured, it was necessary to make a Creature, from whom he might receive this homage, and that is in the other world Angels, in this, Man; which when we neglect, we forget the very end of our Creation, and may justly provoke God, not onely to repent that he hath made the World, but that he hath sworn he would not destroy it. That there is but one world, is a conclusion of faith. *Aristotle* with all his Philosophy hath not been able to prove it, and as weakly that the world was eternal; that dispute much troubled the pen of the anci-

ancient Philosophers, * but *Moses* decided that question, and all is salved with the new term of a Creation; ] that is, a production of something out of nothing; and what is that? Whatsoever is opposite to something, or more exactly, that which is truly contrary unto God: for he onely is, all others have an existence, with dependency, and are something but by a distinction; and herein is Divinity conformant unto Philosophy, and generation not onely founded on contrarieties, but also creation; God being all things, is contrary unto nothing, out of which were made all things, and so nothing became something, and *Omneity* informed *Nullity* into an Essence.

Sect. 36. The whole Creation is a Mystery and particularly that of Man; at the blast of his mouth were the rest of the Creatures made, and at his bare word they started out of nothing: but in the frame of Man (as the Text describes it) he played the sensible operator, and seemed no so much to create, as make him; when he had separated the materials of other creatures, there consequently

quently resulted a forme and soul, but having raised the walls of man, he was driven to a second and harder creation of a substance like himself, an incorruptible and immortal soul. For these two affections we have the Philosophy, and opinion of the Heathens, the flat affirmative of *Plato*, and not a negative from *Aristotle*: there is another scruple cast in by Divinity (concerning its production) much disputed in the *Germane* auditories, and with that indifferency and equality of arguments, as leave the controversie undermined. I am not of *Paracelsus* minde that boldly delivers a receipt to make a man without conjunction, yet cannot but wonder at the multitude of heads that do deny traduction, having no other argument to confirm their belief, then that Rhetorical sentence, and *Antimetathesis* of *Augustine*, *Creando infunditur, infundendo creatur*: either opinion will consist well enough with religion, yet I should rather incline to this, did not one objection haunt me, not wrung from speculations and subtilties, but

from

from common ſenſe, and obſervation, not pickt from the leaves of any Author, but bred amongſt the weeds and tares of mine own brain. And this is a concluſion from the equivocal and monſtrous productions in the copulation of a Man with Beaſt: for if the Soul of man be not tranſmitted, and transfuſed in the ſeed of the Parents, why are not thoſe productions meerly beaſts, but have alſo an impreſſion and tincture of reaſon in as high a meaſure, as it can evidence it ſelf in thoſe improper organs? Nor truly can I peremptorily deny, that the Soul in this her ſublunary eſtate, is wholly, and in all acceptions inorganical, but that for the performance of her ordinary actions, is required not onely a ſymmetry and proper diſpoſition of Organs, but a Craſis and temper correſpondent to its operations; yet is not this maſſe of fleſh and viſible ſtructure the inſtrument and proper corps of the Soul, but rather of ſenſe, and that the hand of Reaſon. * In our ſtudy of Anatomy there

is

is a maſſe of myſterious Philoſophy, and ſuch as reduced the very Heathens to Divinity; ] yet amongſt all thoſe rare diſcoveries, and curious pieces I finde in the fabrick of man, I doe not ſo much content my ſelfe, as in that I finde not, there is no Organ or inſtrument for the rationall ſoule; for in the brain, which we tearme the ſeate of reaſon, there is not any thing of moment more than I can diſcover in the crany of a beaſt: and this is a ſenſible and no inconſiderable argument of the inorganity of the ſoule, at leaſt in that ſenſe we uſually ſo receive it. Thus we are men, and we know not how, there is ſomething in us that can be without us, and will be after us, though it is ſtrange that it hath no hiſtory, what it was before us, nor cannot tell how it entred in us.

Now for theſe walls of fleſh wherein the ſoule doth ſeem to be immured before the Reſurrection, it is nothing but an elementall compoſition, and a fabrick that muſt fall to aſhes; *All fleſh is graſſe*, is not onely metaphoSect. 37.

rically, but litterally true, for all those creatures we behold, are but the herbs of the field, digested into flesh in them, or more remotely carnified in our selves. Nay further, we are what we all abhor, *Anthropophagi* and Cannibals, devourers not only of men, but of our selves, and that not in an allegory, but a positive truth; for all this masse of flesh which we behold, came in at our mouths: this frame we look upon, hath been upon our trenchers; In brief, we have devoured our selves. * I cannot believe the wisdome of *Pythagoras* did ever positively, and in a literal sense, affirme his *Metempsycosis*, or impossible transmigration of the Souls of men into beasts: of all Metamorphoses, or transmigrations, I believe onely one, that is of *Lots* wife, for that of *Nebuchodonosor* proceeded not so far; In all others I conceive there is no further verity than is contained in their implicite sense and morality: I believe that the whole frame of a beast doth perish, and is left in the same state after death,

as

as before it was materialled unto life; that the ſoules of men know neither contrary nor corruption, that they ſubſiſt beyond the body, and outlive death by the priviledge of their proper natures, and without a miracle; that the ſoules of the faithfull, as they leave Earth, take poſſeſſion of Heaven: that thoſe apparitions and ghoſts of departed perſons are not the wandring ſoules of men, but the unquiet walkes of Devils, prompting and ſuggeſting us unto miſchiefe, blood, and villany, inſtilling, and ſtealing into our hearts; that the bleſſed ſpirits are not at reſt in their graves, but wander ſolicitous of the affairs of the world; but that thoſe phantaſmes appear often, and doe frequent Cemiteries, charnall houſes, and Churches, it is becauſe thoſe are the dormitories of the dead, where the Devill like an inſolent Champion beholds with pride the ſpoiles and Trophies of his Victory in *Adam*.

This is that diſmall conqueſt we all deplore, that makes us ſo often cry (O) *Adam quid feciſti?* I thanke God I

*Sect.* 38.

have not those strait ligaments, or narrow obligations to the world, as to dote on life, or be convulst and tremble at the name of death: Not that I am insensible of the dread and horrour thereof, or by taking into the bowels of the deceased, continuall sight of Anatomies, Skeletons, or Cadaverous reliques, like Vespilloes, or Grave-makers, I am become stupid, or have forgot the apprehension of Mortality, but that marshalling all the horrours, and contemplating the extremities thereof, I finde not any thing therein able to daunt the courage of a man, much lesse a well resolved Christian. And therefore am not angry of the errour of our first Parents, or unwilling to beare a part of this common fate, and like the best of them to die, that is, to cease to breath, to take a farewell of the elements, to be a kinde of nothing for a moment, to be within one instant of a spirit. When I take a full view and circle of my selfe, without this reasonable moderator, and equall piece of justice, Death, I doe conceive my selfe the mi-

sera-

ſerableſt perſon extant; were there not another life that I hope for, all the vanities of this world ſhould not intreat a moments breath from me; could the Devill worke my beliefe to imagine I could ever die, I would not outlive that very thought; I have ſo abject a conceit of this common way of exiſtence, this retaining to the Sunne and Elements, I cannot thinke this is to be a man, or to live according to the dignity of humanity; in exſpectation of a better I can with patience embrace this life, yet in my beſt meditations doe often defie death: I honour any man that contemnes it, nor can I highly love any that is afraid of it; this makes me naturally love a Souldier, and honour thoſe tattered and contemptible Regiments, that will die at the command of a Sergeant. For a Pagan there may be ſome motives to be in love with life, but for a Chriſtian to be amazed at death, I ſee not how he can eſcape this Dilemma, that he is too ſenſible of this life, or hopeleſſe of the life to come.

Sect. 39. Some Divines count *Adam* 30. years old at his creation, becauſe they ſuppoſe him created in the perfect age and ſtature of man; and ſurely we are all out of the computation of our age, and every man is ſome moneths elder than he bethinkes him; for we live, move, have a being, and are ſubject to the actions of the elements, and the malice of diſeaſes in that other world, the trueſt Microcoſme, the wombe of our mother; for beſides that generall and common exiſtence we are conceived to hold in our Chaos, and whileſt we ſleep within the boſome of our cauſes, we enjoy a being and life in three diſtinct worlds, wherein we receive moſt manifeſt graduations: In that obſcure world and wombe of our mother, our time is ſhort, computed by the Moon; yet longer then the dayes of many creatures that behold the Sunne, our ſelves being not yet without life, ſenſe, and reaſon, though for the manifeſtation of its actions, it awaites the opportunity of objects; and ſeems to live there but in its roote and ſoule of vegetation;

entring

entring afterwards upon the ſcene of the world, we ariſe up and become another creature, performing the reaſonable actions of man, and obſcurely manifeſting that part of Divinity in us, but not in complement and perfection till we have once more caſt our ſecondine, that is, this ſlough of fleſh, and are delivered into the laſt world, that is, that ineffable place of *Paul*, that proper *ubi* of ſpirits. The ſmattering I have of the Philoſophers Stone (which is ſomething more then the perfect exaltation of Gold) hath taught me a great deal of Divinity, and inſtructed my beliefe; how that immortall ſpirit, and incorruptible ſubſtance of my Soule may lye obſcure, and ſleepe a while within this houſe of fleſh. Thoſe ſtrange and myſticall tranſmigrations that I have obſerved in Silkewormes, turned my Philoſophy into Divinity. There is in theſe workes of nature, which ſeem to puzle reaſon, ſomething Divine, and hath more in it then the eye of a common ſpectator doth diſcover.

I am naturally baſhfull, nor hath con- *Sect.* 40.

 *1*

verſation, age or travell, been able to effront, or encarden me, yet I have one part of modeſty, which I have ſeldome diſcovered in another, that is, (to ſpeak truly) I am not ſo much afraid of death, as aſhamed thereof; 'tis the very diſgrace and ignominy of our natures, that in a moment can ſo disfigure us, that our neareſt friends, Wife, and Children ſtand afraid and ſtart at us. The Birds and Beaſts of the field that before in a naturall feare obeyed us, forgetting all allegiance begin to prey upon us. This very conceit hath in a tempeſt diſpoſed and left me willing to be ſwallowed up in the abyſſe of waters; wherein I had periſhed, unſeen, unpityed, without wondering eyes, teares of pity, Lectures of mortality, and none had ſaid, *Quantum mutatus ab illo!* Not that I am aſhamed of the Anatomy of my parts, or can accuſe nature for playing the bunglar in any part of me, or my owne vitious life for contracting any ſhameſull diſeaſe upon me, whereby I might not call my ſelfe as wholſome a morſell for the wormes as any.

Some

Some upon the courage of a fruitfull issue, wherein, as in the truest Chronicle, they seeme to outlive themselves, can with greater patience away with death. This conceit and counterfeit subsisting in our progenies seems to me a meer fallacy, unworthy the desires of a man, that can but conceive a thought of the next world; who, in a nobler ambition, should desire to live in his substance in Heaven rather than his name and shadow in the earth. And therefore at my death I meane to take a totall adieu of the world, not caring for a Monument, History, or Epitaph, not so much as the bare memory of my name to be found any where, but in the universall Register of God: I am not yet so Cynicall, as to approve the * Testament of *Diogenes*, nor doe I altogether follow that *Rodomontado* of *Lucan*;

*——Cælo tegitur, qui non habet urnam.*
*He that unburied lies wants not his herse,*
*For unto him a tomb's the Universe.*

But commend in my calmer judgement, those ingenuous intentions that desire to sleep by the urnes of their Fathers,

*Sect.* 41.

* Who willed his friend not to bury him, but hang him up with a staffe in his hand to fright away the Crowes.

thers, and ſtrive to goe the neareſt way unto corruption. * I doe not envy the temper of Crowes and Dawes, nor the numerous and weary dayes of our Fathers before the Flood. If there be any truth in Aſtrology, I may outlive a Jubilee, as yet I have not ſeen one revolution of *Saturne*, nor hath my pulſe beat thirty yeares, and yet excepting one, have ſeene the Aſhes, and left under ground, all the Kings of *Europe*, have been contemporary to three Emperours, four Grand Signiours, and as many Popes; methinkes I have outlived my ſelfe, and begin to be weary of the Sunne, I have ſhaken hands with delight in my warme blood and Canicular dayes, I perceive I doe anticipate the vices of age, the world to mee is but a dreame or mockſhow, and we all therein but Pantalones and Anticks to my ſeverer contemplations.

Sect. 42. * It is not, I confeſſe, an unlawfull prayer to deſire to ſurpaſſe the dayes of our Saviour, or wiſh to out-live that age wherein he thought fitteſt to dye, yet if (as Divinity affirmes) there ſhall be no

no gray haires in Heaven, but all ſhall riſe in the perfect ſtate of men, we doe but out-live thoſe perfections in this World, to be recalled unto them by a greater miracle in the next, and run on here but to be retrograde hereafter. Were there any hopes to out-live vice, or a point to be ſuper-annuated from ſin, it were worthy our knees to implore the dayes of *Methuſelah*. But age doth not rectifie, but incurvate our natures, turning bad diſpoſitions into worſer habits, and (like diſeaſes) brings on incurable vices; for every day as we grow weaker in age, we grow ſtronger in ſinne, and the number of our dayes doth but make our ſinnes innumerable. The ſame vice committed at ſixteene, is not the ſame, though it agree in all other circumſtances, as at forty, but ſwels and doubles from that circumſtance of our ages, wherein, beſides the conſtant and inexcuſable habit of tranſgreſſing, the maturity of our judgement cuts off pretence unto excuſe or pardon: every ſin the oftner it is committed, the more it acquireth in the quality of evil; as it ſucceeds

ceeds in time, so it proceeds in degrees of badnesse, for as they proceed they ever multiply, and like figures in Arithmeticke, the last stands for more than all that went before it: And though I thinke no man can live well once but he that could live twice, yet for my owne part I would not live over my houres past, or begin againe the thred of my dayes: * not upon *Cicero*'s ground, because I have lived them well, but for feare I should live them worse:] I finde my growing Judgement daily instruct me how to be better, but my untamed affections and confirmed vitiosity makes me daily doe worse; I finde in my confirmed age the same sinnes I discovered in my youth, I committed many then because I was a child, and because I commit them still I am yet an infant. Therefore I perceive a man may be twice a childe before the dayes of dotage, || and stand in need of *Æsons* bath before threescore.

Sect. 43. And truly there goes a great deale of providence to produce a mans life unto threescore; there is more required than an

an able temper for those years; though the radical humour contain in it sufficient oyl for seventy, yet I perceive in some it gives no light past thirty; men assigne not all the causes of long life, that write whole books thereof. They that found themselves on the radical balsome; or vital sulphur of the parts, determine not why *Abel* lived not so long as *Adam*. There is therefore a secret glome or bottome of our dayes; 'twas his wisdome to determine them, but his perpetual and waking providence that fulfills and accomplisheth them, wherein the spirits, our selves, and all the creatures of God in a secret and disputed way do execute his will. Let them not therefore complain of immaturity that die about thirty, they fall but like the whole world, whose solid and well composed substance must not expect the duration and period of its constitution, when all things are compleated in it, its age is accomplished, and the last and general feaver may as naturally destroy it before six thousand, as me before forty; there is therfore some

some other hand that twines the thread of life than that of Nature; we are not onely ignorant in Antipathies and occult qualities, our ends are as obscure as our beginnings, the line of our dayes is drawne by night, and the various effects therein by a pensill that is invisible; wherein though we confesse our ignorance, I am sure we doe not erre, if we say it is the hand of God.

*Sect.* 44. I am much taken with two verses of *Lucan*, since I have been able not onely as we doe at School, to construe, but understand:

*Victuros que Dei celant ut vivere durent,*
*Felix esse mori.*
*We're all deluded, vainely searching wayes,*
*To make us happy by the length of dayes;*
*For cunningly to make's protract this breath,*
*The Gods conceale the happinesse of Death.*

There be many excellent straines in that Poet, wherewith his Stoicall Genius hath liberally supplyed him; and truly there are singular pieces in the Philosophy of *Zeno*, and doctrine of the Stoickes: which I perceive, delivered in a Pulpit, passe for currant Divinity: yet herein are they in extreams, that can allow

low a man to be his own *Assassine*, and so highly * extoll the end and suicide of *Cato*; ] this is indeed not to feare death, but yet to be afraid of life. It is a brave act of valour to contemne death, but where life is more terrible than death, it is then the truest valour to dare to live; and herein Religion hath taught us a noble example: For all the valiant acts of *Curtius*, *Scevola*, or *Codrus*, doe not parallel or match that one of *Job*; and sure there is no torture to the racke of a disease, nor any Poynyards in death it selfe, like those in the way or prologue to it. * *Emori nolo, sed me esse mortuum nihil curo*, ] I would not dye, but care not to be dead. Were I of *Cesars* Religion, I should be of his desires, and wish rather to goe off at one blow, then to be sawed in pieces by the grating torture of a disease. Men that look no farther then their outsides, thinke health an appertinance unto life, and quarrell with their constitutions for being sick; but I that have examined the parts of man, and know upon what tender filaments that Fabrick hangs, doe

won-

wonder that we are not alwayes ſo; and conſidering the thouſand doors that lead to death, do thank my God that we can die but once. 'Tis not onely the miſchief of diſeaſes, and the villany of poyſons, that make an end of us; we vainly accuſe the fury of Gunnes, and the new inventions of death; it is in the power of every hand to deſtroy us, and we are beholding unto every one we meet, he doth not kill us. There is therefore but one comfort left, that though it be in the power of the weakeſt arme to take away life, it is not in the ſtrongeſt to deprive us of death: God would not exempt himſelf from that, the miſery of immortality in the fleſh, he undertook not that was in it immortal. Certainly there is no happineſſe without this circle of fleſh, nor is it in the Opticks of theſe eyes to behold felicity; the firſt day of our Jubilee is death; the Devil hath therefore failed of his deſires; we are happier with death than we ſhould have been without it: there is no miſery but in himſelf where there is no end of miſery; and ſo indeed

indeed in his own ſenſe, the Stoick is in the right. He forgets that he can die who complaines of miſery, we are in the power of no calamity while death is in our own.

Now beſides this literal and poſitive kind of death, there are others whereof Divines make mention, and thoſe I think, not meerly Metaphorical, as mortification, dying unto ſinne and the World; therefore, I ſay, every man hath a double Horoſcope, one of his humanity, his birth; another of his Chriſtianity, his baptiſme, and from this doe I compute or calculate my Nativity, not reckoning thoſe *Horæ combuſtæ* and odde dayes, or eſteeming my ſelf any thing, before I was my Saviours, and inrolled in the Regiſter of Chriſt: Whoſoever enjoyes not this life, I count him but an apparition, though he wear about him the ſenſible affections of fleſh. In theſe moral acceptions, the way to be immortal is to die dayly; nor can I think I have the true Theory of death, when I contemplate a skul, or behold a Skeleton with

Sect. 45

thoſe vulgar imaginations it caſts upon
4. us; I have therefore inlarged that common *Memento mori*, into a more Chriſtian memorandum, *Memento quatuor Noviſſima*, thoſe four inevitable points of us all, Death, Judgement, Heaven, and Hell. Neither did the contemplations of the Heathens reſt in their graves, without a further thought of *Radamanth* or ſome Judiciall proceeding after death, though in another way, and upon ſuggeſtion of their naturall reaſons. I cannot but marvaile from what *Sibyll* or Oracle they ſtole the propheſie of the worlds deſtruction by fire, or whence *Lucan* learned to ſay,

*Communis mundo ſupereſt rogus, oſſibus aſtra*
*Miſturus.* ——

*There yet remains toth' world one common fire,*
*Wherein our bones with ſtars ſhall make one pyre.*

I believe the World growes neare its
4. end, yet is neither old nor decayed, nor will ever periſh upon the ruines of its owne principles. As the worke of Creation

ation was above nature, so its adversary, annihilation; without which the world hath not its end, but its mutation. Now what force should be able to consume it thus farre, without the breath of God, which is the truest consuming flame, my Philosophy cannot informe me. Some believe there went not a minute to the worlds creation, nor shall there go to its destruction, those six dayes so punctually described, make not to them one moment, but rather seem to manifest the method and Idea of the great worke of the intellect of God, than the manner how he proceeded in its operation. I cannot dreame that there should be at the last day any such Judiciall proceeding, or calling to the Barre, as indeed the Scripture seemes to imply, and the literall Commentators do conceive: for unspeakable mysteries in the Scriptures are often delivered in a vulgar and illustrative way, and being written unto man, are delivered, not as they truly are, but as they may be understood; wherein notwithstanding the different interpretations according

ding to different capacities may ſtand firme with our devotion, nor be any way prejudicial to each ſingle edification.

*Sect.* 46. Now to determine the day and year of this inevitable time, is not onely convincible and ſtatute-madneſſe, but alſo manifeſt impiety; * How ſhall we interpret *Elias* 6000. years,] or imagine the ſecret communicated to a Rabbi, which God hath denied unto his Angels? It had been an excellent quære, to have poſed the devil of *Delphos*, and muſt needs have forced him to ſome ſtrange amphibology; it hath not onely mocked the predictions of ſundry Aſtrologers in Ages paſt, but the propheſies of many melancholy heads in theſe preſent, who neither underſtanding reaſonably things paſt or preſent, pretend a knowledge of things to come, heads ordained onely to manifeſt the incredible effects of melancholy, and to fulfil old prophecies rather than be the authors of new. [In thoſe dayes there ſhall come Wars, and rumours of Wars,] to me ſeemes no prophecy, but a conſtant truth, in all times verified ſince it was pro-

In thoſe dayes there ſhall come Jyers and falſe prophets.

pronounced: There shall be signes in the Moon and Stars, how comes he then like a theef in the night, when he gives an item of his coming? That common signe drawn from the revelation of Antichrist is as obscure as any; in our common compute he hath been come these many years, but for my own part to speak freely, I am half of opinion that Antichrist is the Philosophers stone in Divinity, for the discovery and invention whereof, though there be prescribed rules, and probable inductions, yet hath hardly any man attained the perfect discovery thereof, That general opinion that the world grows neer its end, hath possessed all ages past as neerly as ours; I am afraid that the Souls that now depart, cannot escape that lingring expostulation of the Saints under the altar, *Quousque Domine? How long, O Lord?* and groan in the expectation of that great Jubilee.

This is the day that must make good *Sect.* 47. that great attribute of God his Justice, that must reconcile those unanswerable doubts that torment the wisest under-

ſtandings, and reduce thoſe ſeeming inequalities, and reſpective diſtributions in this world, to an equality and recompenſive Juſtice in the next. This is that one day, that ſhall include and comprehend all that went before it, wherein as in the laſt ſcene, all the Actors muſt enter to compleat and make up the Cataſtrophe of this great peece. This is the day whoſe memory hath only power to make us honeſt in the dark, and to be vertuous without a witneſſe. * *Ipſa ſui pretium virtus ſibi,* ] that Vertue is her own reward, is but a cold principle, and not able to maintain our variable reſolutions in a conſtant and ſetled way of goodneſſe. I have practiſed || that honeſt artifice of *Seneca,* ] and in my retired and ſolitary imaginations, to detain me from the foulneſſe of vice, have fancied to my ſelf the preſence of my dear and worthieſt friends, before whom I ſhould loſe my head, rather than be vitious, yet herein I found that there was nought but moral honeſty, and this was not to be vertuous for his ſake who muſt reward us

at

at the last. * I have tryed if I could reach that great resolution of his, to be honest without a thought of Heaven or Hell; ] and indeed I found upon a naturall inclination, and inbred loyalty unto vertue, that I could serve her without a livery, yet not in that resolved and venerable way, but that the frailty of my nature, upon any easie temptation, might be induced to forget her. The life therefore and spirit of all our actions, is the resurrection, and stable apprehension, that our ashes shall enjoy the fruit of our pious endeavours; without this, all Religion is a Fallacy, and those impieties of *Lucian*, *Euripides*, and *Julian* are no blasphemies, but subtle verities, * and Atheists have been the onely Philosophers. ]

How shall the dead arise, is no question of my faith; to believe onely possibilities, is not faith, but meer Philosophy; many things are true in Divinity, which are neither inducible by reason, nor confirmable by sence; and many things in Philosophy confirmable by sense, yet not inducible by reason. Thus

*Sect.* 48.

it is impoſſible by any ſolid or demonſtrative reaſons to perſwade a man to beleeve the converſion of the Needle to the North; though this be poſſible, and true, and eaſily credible, upon a ſingle experiment unto the ſenſe. I beleeve that our eſtranged and divided aſhes ſhall unite again, that our ſeparated duſt after ſo many Pilgrimages and transformations into the parts of Minerals, Plants, Animals, Elements, ſhall at the Voice of God return into their primitive ſhapes; and joyn again to make up their primary and predeſtinate formes. As at the Creation, there was a ſeparation of that confuſed maſſe into its ſpecies, ſo at the deſtruction thereof there ſhall be a ſeparation into its diſtinct individuals. As at the Creation of the world, all the diſtinct ſpecies that we behold, lay involved in one maſſe, till the fruitful Voice of God ſeparated this united multitude into its ſeveral ſpecies: ſo at the laſt day, when theſe corrupted reliques ſhall be ſcattered in the wilderneſſe of formes, and ſeeme to have forgot their proper habits

bits, * God by a powerful Voice ſhall command them back into their proper ſhapes, ] and call them out by their ſingle individuals: Then ſhall appear the fertility of *Adam*, and the magick of that ſperme that hath dilated into ſo many millions. I have often beheld as a miracle, that artificial reſurrection and revivification of *Mercury*, how being mortified into a thouſand ſhapes, it aſſumes again its own, and returnes into its numerical ſelf. Let us ſpeak naturally, and like Philoſophers, the formes of alterable bodies in theſe ſenſible corruptions periſh not; nor as we imagine, wholly quit their manſions, but retire and contract themſelves into their ſecret and unacceſſible parts, where they may beſt protect themſelves from the action of their Antagoniſt. A plant or vegetable conſumed to aſhes, by a contemplative and ſchool Philoſopher ſeemes utterly deſtroyed, and the forme to have taken his leave for ever: But to a ſenſible Artiſt the formes are not periſhed, but withdrawn into their incombuſtible part, where they lie ſecure from the action

on

on of that devouring element. This is made good by experience, which can from the aſhes of a plant revive the plant, and from its cinders recall it into its ſtalke and leaves againe. What the Art of man can doe in theſe inferiour pieces, what blaſphemy is it to affirm the finger of God cannot doe in theſe more perfect and ſenſible ſtructures? This is that myſticall Philoſophy, from whence no true Scholar becomes an Atheiſt, but from the viſible effects of nature growes up a reall Divine, and beholds not in a dream, as *Ezekiel*, but in an ocular and viſible object the types of his reſurrection.

*Sect.* 39. Now, the neceſſary Manſions of our reſtored ſelves, are thoſe two contrary and incompatible places we call Heaven and Hell; to define them, or ſtrictly to determine what and where theſe are, ſurpaſſeth my Divinity. That elegant Apoſtle which ſeemed to have a glimpſe of Heaven, hath left but a negative deſcription thereof; which neither eye hath ſeen, nor eare hath heard, nor can enter into the

the heart of man: he was tranſlated out of himſelf to behold it, but being returned into himſelf could not expreſſe it. Saint *Johns* deſcription by Emeralds, Chryſolites, and precious Stones, is too weak to expreſſe the material Heaven we behold. Briefly therefore, where the ſoul hath the full meaſure, and complement of happineſſe, where the boundleſſe appetite of that ſpirit remaines compleatly ſatisfied, that it can neither deſire addition nor alteration, that I think is truly Heaven: and this can onely be in the enjoyment of that eſſence, whoſe infinite goodneſſe is able to terminate the deſires of it ſelf, and the unſatiable wiſhes of ours; wherever God will thus manifeſt himſelf, there is Heaven, though within the circle of this ſenſible world. Thus the ſoul of man may be in Heaven any where, even within the limits of his own proper body, and when it ceaſeth to live in the body, it may remain in its own ſoul, that is, its Creator. And thus we may ſay that Saint *Paul*, whether in the body, or out of the body,

was

was yet in Heaven. To place it in the Empyreal, or beyond the tenth Sphear, is to forget the worlds deſtruction; for when this ſenſible world ſhall be deſtroyed, all ſhall then be here as it is now there, an Empyreal Heaven, a *quaſi* vacuity, when to ask where Heaven is, is to demand where the Preſence of God is, or where we have the glory of that happy viſion. *Moſes* that was bred up in all the learning of the *Egyptians*, committed a groſs abſurdity in Philoſophy, when with theſe eyes of fleſh he deſired to ſee God, and petitioned his Maker, that is truth it ſelf, to a contradiction. Thoſe that imagine Heaven and Hell neighbours, and conceive a vicinity between thoſe two extreams, upon conſequence of the Parable, where *Dives* diſcourſed with *Lazarus* in *Abrahams* boſome, do too groſſely conceive of thoſe glorified creatures, whoſe eyes ſhall eaſily out-ſee the Sun, and behold without a perſpective the extreameſt diſtances: for if there ſhall be in our glorified eyes, the faculty of ſight and reception of objects, I could think the viſible ſpecies there

there to be in as unlimitable a way as now the intellectual. I grant that two bodies placed beyond the tenth Sphear, or in a vacuity, according to *Aristotles* Philosophy, could not behold each other, because there wants a body or Medium to hand and transport the visible rayes of the object unto the sense; but when there shall be a general defect of either Medium to convey, or light to prepare and dispose that Medium, and yet a perfect vision, we must suspend the rules of our Philosophy, and make all good by a more absolute piece of opticks

I cannot tell how to say that fire is the essence of Hell; I know not what to make of Purgatory, * or conceive a flame that can either prey upon, or purifie the substance of a soul; those flames of sulphur mention'd in the Scriptures, I take not to be understood of this present Hell, but of that to come, where fire shall make up the complement of our tortures, & have a body or subject wherein to manifest its tyranny: Some who have had the honour to be textuary in Divinity, are of opinion it shall be the same specifical *Sect.* 50.

fire

fire with ours. This is hard to conceive, yet can I make good how even that may prey upon our bodies, and yet not consume us: for in this material world, there are bodies that persist invincible in the powerfullest flames, and though by the action of fire they fall into ignition and liquation, yet will they never suffer a destruction: I would gladly know how *Moses* with an actual fire calcin'd, or burnt the Golden Calf unto powder: for that mystical metal of Gold, whose solary and celestial nature I admire, exposed unto the voilence of fire, growes onely hot and liquifies, but consumeth not: so when the consumable and volatile pieces of our bodies shall be refined into a more impregnable and fixed temper like Gold, though they suffer from the actions of flames, they shall never perish, but lie immortal in the armes of fire. And surely if this frame must suffer only by the action of this element, there will many bodies escape, and not only Heaven, but earth will not be at an end, but rather a beginning. For at present it is not earth, but a compositi-

on

on of fire, water, earth, and aire; but at that time ſpoiled of theſe ingredients, it ſhall appear in a ſubſtance more like it ſelf, its aſhes. Philoſophers that opinioned the worlds deſtruction by fire, did never dream of annihilation, which is beyond the power of ſublunary cauſes; for the laſt and proper action of that element is but vitrification, or a reduction of a body into glaſſe; & therefore ſome of our Chymicks facetiouſly affirm, that at the laſt fire all ſhall be cryſtalized & reverberated into glaſſe, which is the utmoſt action of that element. Nor need we fear this term [annihilation] or wonder that God will deſtroy the works of his Creation: for man ſubſiſting, who is, and will then truly appear a Microcoſme, the world cannot be ſaid to be deſtroyed. For the eyes of God, and perhaps alſo of our glorified ſelves, ſhall as really behold and contemplate the world in its Epitome or contracted eſſence, as now it doth at large and in its dilated ſubſtance. In the ſeed of a Plant to the eyes of God, and to the underſtanding of man, there exiſts, though in an

an invisible way, the perfect leaves, flowers, and fruit thereof: (for things that are in *posse* to the sense, are actually existent to the understanding.) Thus God beholds all things, who contemplates as fully his workes in their Epitome, as in their full volume, and beheld as amply the whole world in that little compendium of the sixth day, as in the scattered and dilated pieces of those five before.

Sect. 51. Men commonly set forth the torments of Hell by fire, and the extremity of corporal afflictions, and describe Hell in the same method that *Mahomet* doth Heaven. This indeed makes a noise, and drums in popular ears: but if this be the terrible peice thereof, it is not worthy to stand in diameter with Heaven, whose happinesse consists in that part that is best able to comprehend it, that immortal essence, that translated divinity and colony of God, the Soul. Surely though we place Hell under earth, the Devils walk and purlue is about it; men speak too popularly who place it in those flaming mountains, which to grosser apprehensions represent Hell. The heart of

man

Man is the place the Devils dwell in; I feel sometimes a Hell within my selfe, *Lucifer* keeps his Court in my breast, *Legion* is revived in me. There are as many hells, as *Anaxagoras* conceited worlds; there was more than one hell in *Magdalen*, when there were seven devils; for every devil is an hell unto himself; he holds enough of torture in his own *ubi*, and needs not the misery of circumference to afflict him; and thus a distracted Conscience here is a shadow or introduction unto hell hereafter. Who can but pity the merciful intention of those hands that do destroy themselves? the devil, were it in his power, would do the like; which being impossible, his miseries are endlesse, and he suffers most in that attribute wherein he is impassible, his immortality.

I thank God that, with joy I mention it, I was never afraid of Hell, nor never grew pale at the description of that place; I have so fixed my contemplations on Heaven, that I have almost forgot the Idea of Hell, and am afraid rather to lose the Joyes of the one than

Sect. 52.

endure the misery of the other, to be deprived of them is a perfect Hell, and needs methinks no addition to compleat our afflictions; that terrible term hath never detained me from sin, nor do I owe any good action to the name thereof: I fear God, yet am not afraid of him; his Mercies make me ashamed of my sins, before his judgements afraid thereof: these are the forced and secondary method of his wisdome, which he useth but as the last remedy, and upon provocation, a course rather to deter the wicked, than incite the vertuous to his worship. I can hardly think there was ever any scared into Heaven, they go the fairest way to Heaven, that would serve God without a Hell; other Mercenaries that crouch unto him in fear of Hell, though they term themselves the servants, are indeed but the slaves of the Almighty.

*Sect.* 53. And to be true, and speak my soul, when I survey the occurrences of my life, and call into account the Finger of God, I can perceive nothing but an abysse and masse of mercies, either in

In general to mankind, or in particular to my self; and whether out of the prejudice of my affection, or an inverting and partial conceit of his mercies, I know not, but those which others term Crosses, Afflictions, Judgements, Misfortunes, to me who enquire farther into them then their visible effects, they both appear, and in event have ever proved the secret and dissembled favours of his affection. It is a singular piece of Wisdome to apprehend truly, and without passion the Works of God, and so well to distinguish his Justice from his Mercy, as not mis-call those noble Attributes; yet it is likewise an honest piece of Logick so to dispute and argue the proceedings of God, as to distinguish even his judgements into mercies. For God is merciful unto all, because better to the worst, than the best deserve; and to say he punisheth none in this world, though it be a Paradox, is no absurdity. To one that hath committed Murther, if the Judge should

onely ordain a Fine, it were a madneſſe to call this a puniſhment, and to repine at the ſentence, rather then admire the clemency of the Judge. Thus our offences being mortal, and deſerving not onely Death, but Damnation, if the goodneſſe of God be content to traverſe and paſſe them over with a loſſe, misfortune, or diſeaſe; what frenſie were it to term this a puniſhment, rather than an extremity of mercy, and to groan under the rod of his Judgements, rather than admire the Scepter of his Mercies? Therefore to adore, honour, and admire him, is a debt of gratitude due from the obligation of our nature, ſtates, and conditions; and with theſe thoughts, he that knows them beſt, will not deny that I adore him: That I obtain Heaven, and the bliſſe thereof, is accidental, and not the intended work of my devotion, it being a felicity I can neither think to deſerve, nor ſcarce in modeſty to expect. For theſe two ends of us all, either as rewards or puniſhments, are mercifully ordained and diſproportionably diſpoſed unto

our

our actions, the one being ſo far beyond our deſerts, the other ſo infinitely below our demerits.

There is no Salvation to thoſe that beleeve not in Chriſt, that is ſay ſome, ſince his Nativity, and as Divinity affirmeth, before alſo; which makes me much apprehend the ends of thoſe honeſt Worthies and Philoſophers which died before his Incarnation. *It is hard to place thoſe Souls in Hell] whoſe worthy lives do teach us Vertue on Earth; methinks amongſt thoſe many ſubdiviſions of hel, there might have been one Limbo left for theſe: What a ſtrange viſion will it be to ſee their Poetical fictions converted into Verities, and their imagined and fancied Furies, into real Devils? how ſtrange to them will ſound the Hiſtory of *Adam*, when they ſhall ſuffer for him they never heard of? when they derive their genealogy from the Gods, ſhall know they are the unhappy iſſue of ſinful man? It is an inſolent part of reaſon to controvert the Works of God, or queſtion the Juſtice of his proceedings. Could Humility teach others, as *Sect.* 54

it hath instructed me, to contemplate the infinite and incomprehensible distance betwixt the Creator and the Creature, or did we seriously perpend that one smile of Saint *Paul*, *Shall the vessell say to the Potter, Why hast thou made me thus?* it would prevent these arrogant disputes of reason, nor would we argue the definitive sentence of God, either to Heaven or Hell. Men that live according to the right rule and law of reason, live but in their own kinde as beasts do in theirs; who justly obey the prescript of their natures, and therefore cannot reasonably demand a reward of their actions, as onely obeying the natural dictates of their reason. It will therefore, and must at last appear, that all salvation is through Christ; which verity I fear these great examples of vertue must confirme, and make it good, how the perfectest actions of earth have no title or claim unto Heaven.

Sect. 55. Nor truly do I think the lives of these or of any other were ever correspondent, or in all points conformable unto their doctrines; it is evident that

*Aristotle*

* *Aristotle* transgressed the rule of his own Ethicks; ] the Stoicks that condemn passion, and command a man to laugh in *Phalaris* his Bull, could not endure without a groan a fit of the Stone or Colick. || The *Scepticks* that affirmed they know nothing, ] even in that opinion confute themselves, and thought they knew more than all the World beside. *Diogenes* I hold to be the most vain-glorious man of his time, and more ambitious in refusing all Honours, than *Alexander* in rejecting none. Vice and the Devil put a Fallacy upon our Reasons, and provoking us too hastily to run from it, entangle and profound us deeper in it. * The Duke of *Venice*, that weds himself unto the Sea, by a Ring of Gold, ] I will not argue of prodigality, because it is a solemnity of good use and consequence in the State. || But the Philosopher that threw his money into the Sea to avoid Avarice, was a notorious Prodigal. ] There is no road or ready way to vertue, it is not an easie point of art to disentangle our selves

from this riddle, or web of Sin: To perfect vertue, as to Religion, there is required a Panoplia or compleat armour; that whileſt we lie at cloſe ward againſt one Vice, we lie open to the vennie of another: and indeed wiſer diſcretions that have the thred of reaſon to conduct them, offend without a pardon; whereas under heads many ſtumble without diſhonour. * There go ſo many circumſtances to piece up one good action, that it is a leſſon to be good, and we are forced to be vertuous by the book.] Again, the practice of men holds not an equal pace, yea, and often runnes counter to their Theory; we naturally know what is good, but naturally purſue what is evil: the Rhetorick wherewith I perſwade another, cannot perſwade my ſelf; there is a depraved appetite in us, that will with patience hear the learned inſtructions of Reaſon; but yet perform no farther than agrees to its own irregular humour. In brief, we all are monſters, that is, a compoſition of Man and Beaſt, wherein we muſt endeavour to be as the Poets fancy

that

that wise man *Chiron*, that is, to have the Region of Man above that of Beast, and sense to sit but at the feet of reason. Lastly, I do desire with God, that all, but yet affirm with men, that few shall know Salvation, that the bridge is narrow, the passage straight unto life; yet those who do confine the Church of God, either to particular Nations, Churches, or Families, have made it far narrower than our Saviour ever meant it.

* The vulgarity of those judgements that wrap the Church of God in *Strabo's* cloak and restrain it unto Europe,] seem to me as bad Geographers as *Alexander*, who thought he had Conquer'd all the World, when he had not subdued the half of any part thereof: For we cannot deny the Church of God both in Asia and Africa, if we do not forget the Peregrinations of the Apostles, the deaths of their Martyrs, the Sessions of many, and even in our reformed judgement lawful councels held in those parts in the minority and nonage of ours: nor must a few differences more *Sect.* 56.

more remarkable in the eyes of man than perhaps in the judgement of God, excommunicate from Heaven one another, much lesse those Christians who are in a manner all Martyrs, maintaining their Faith in the noble way of persecution, and serving God in the Fire, whereas we honour him but in the Sunshine. 'Tis true, we all hold there is a number of Elect, and many to be saved, yet take our Opinions together, and from the confusion thereof there will be no such thing as salvation, nor shall any one be saved; for first the Church of *Rome* condemneth us, we likewise them, the Sub-reformists and Sectaries sentence the Doctrine of our Church as damnable, the Atomist, or Familist reprobates all these, and all these them again. Thus whilest the Mercies of God do promise us Heaven, our conceits and opinions exclude us from that place. Then must be therefore more than one Saint *Peter*, particular Churches and Sects usurp the gates of Heaven, and turn the key against each other, and thus we go to Heaven against each others wills, con-

conceits and opinions, and with as much uncharity as ignorance, do erre I fear in points not onely of our own, but one anothers salvation.

I beleeve many are saved who to Sect. 57.
man seem reprobated, and many are reprobated, who in the opinion and sentence of man stand elected; there will appear at the Last day, strange, and unexpected examples, both of his Justice and his Mercy, and therefore to define either is folly in man, and insolency even in the Devils; those accute and subtil spirits in all their sagacity, can hardly divine who shall be saved; which if they could Prognostick, their labour were at an end; nor need they compasse the earth seeking whom they may devour. * Those who upon a rigid application of the Law, sentence *Salomon* unto damnation,] condemn not only him, but themselves, and the whole World; for by the Letter, and written Word of God, we are without exception in the state of Death, but there is a prerogative of God, and an arbitrary pleasure above the Letter of his own Law,

Law, by which alone we can pretend unto Salvation, and through which *Solomon* might be as easily saved as those who condemn him.

*Sect.* 58. The number of those who pretend unto Salvation, and those infinite swarms who think to passe through the eye of this Needle, have much amazed me. That name and compellation of *Little Flock*, doth not comfort, but deject my Devotion, especially when I reflect upon mine own unworthinesse, wherein, according to my humble apprehensions, I am below them all. I beleeve there shall never be an Anarchy in Heaven, but as there are Hierarchies amongst the Angels, so shall there be degrees of priority amongst the Saints. Yet is it (I protest) beyond my ambition to aspire unto the first ranks, my desires only are, and I shall be happy therein, to be but the last man, and bring up the Rere in Heaven.

*Sect.* 59. Again, I am confident, and fully perswaded, yet dare not take my oath of my Salvation; I am as it were sure, and do believe without all doubt that there is such

such a City as *Constantinople*, yet for me to take my Oath thereon, were a kinde of Perjury, because I hold no infallible warrant from my own sense to confirm me in the certainty thereof: And truly though many pretend an absolute certainty of their Salvation, yet when an humble Soul shall contemplate her own unworthinesse, she shall meet with many doubts, and suddainly find how little we stand in need of the precept of St. *Paul*, *Work out your salvation with fear and trembling*. That which is the cause of my Election, I hold to be the cause of my Salvation, which was the mercy and beneplacit of God, before I was, or the foundation of the World. *Before Abraham was, I am*, is the saying of Christ, yet is it true in some sense if I say it of my self, for I was not only before my self, but *Adam*, that is, in the Idea of God, and the decree of that Synod held from all Eternity. And in this sense, I say, the World was before the Creation, and at an end before it had a beginning; and thus was I dead before I was alive, though my

grave

grave be *England* my dying place was Paradise, and *Eve* miscarried of me before she conceiv'd of *Cain*.

*Sect.* 60. Insolent zeales that do decry good Works, and rely only upon Faith, take not away merit: for depending upon the efficacy of their Faith, they enforce the condition of God, and in a more sophistical way do seem to challenge Heaven. It was decreed by God, that onely those that lapt in the water like dogges, should have the honour to destroy the *Midianites*, yet could none of those justly challenge, or imagine he deserved that honour thereupon. I do not deny, but that true Faith, and such as God requires, is not only a mark or token, but also a means of our Salvation, but where to find this, is as obscure to me, as my last end. And if our Saviour could object unto his own Disciples, and Favourites, a Faith, that to the quantity of a grain of Mustard seed, is able to remove Mountains; surely that which we boast of, is not any thing, or at the most, but a remove from nothing. This is the Tenor of my belief, wherein, though

though there be many things singular; and to the humour of my irregular self, yet if they square not with maturer judgements, I disclaim them, and do no further favour them, than the learned and best judgements shall authorize them.

## The second Part.

NOW for that other vertue of Charity, without which Faith is a meer notion, and of no existence, I have ever endeavoured to nourish the merciful disposition, and humane inclination I borrowed from my Parents, and regulate it to the written and prescribed Lawes of Charity; and if I hold the true anatomy of my self, I am delineated and naturally framed to such a piece of vertue: for I am of a constitution so general, that it consorts and sympathizeth with all things; I have no antipathy, or rather Idio-syncrasie, in diet, humour, aire, any thing: * I wonder not at

Sect. 1.

at the *French* for their dishes of Frogs, Snails, and Toadstools; nor at the Jewes for Locusts and Grasse-hoppers, but being amongst them, make them my common Viands; and I find they agree with my Stomack as well as theirs. I could digest a Sallad gathered in a Church-yard, as well as in a Garden. I cannot start at the presence of a Serpent, Scorpion, Lizard, or Salamander; at the sight of a Toad or Viper, I find in me no desire to take up a stone to destroy them. I feel not in my self those common Antipathies that I can discover in others: Those National repugnances do not touch me, nor do I behold with prejudice the *French*, *Italian*, *Spaniard*, and *Dutch*; but where I find their actions in ballance with my Countreymens, I honour, love, and embrace them in some degree; I was born in the eighth Climate, but seem for to be framed and constellated unto all: I am no Plant that will not prosper out of a Garden. All places, all aires make unto me one Country; I am in *England*, every where, and under any Meridian;

I have been shipwrackt, yet am not enemy with the Sea or Winds; I can study, play, or sleep in a Tempest. In brief, I am averse from nothing, my Conscience would give me the lie if I should say I absolutely detest or hate any essence but the Devil, or so at least abhor any thing but that we might come to composition. If there be any among those common objects of hatred I doe contemn and laugh at, it is that great enemy of Reason, Vertue and Religion, the Multitude; that numerous piece of monstrosity, which taken asunder seem men, and the reasonable creatures of God; but confused together, make but one great beast, and a monstrosity more prodigious then Hydra; it is no breach of Charity to call these Fools, it is the style all holy Writers have afforded them, set down by *Solomon* in Canonical Scripture, and a point of our faith to beleeve so. Neither in the name of Multitude do I onely include the base and minor sort of people; there is a rabble even amongst the Gentry, a sort of Plebeian heads,

whose fancy moves with the same wheel as these; men in the same Level with Mechanicks, though their fortunes do somewhat guild their infirmities, and their purses compound for their follies. But as in casting account, three or four men together come short in account of one man placed by himself below them: So neither are a troop of these ignorant Doradoes, of that true esteem and value, as many a forlorne person, whose condition doth place them below their feet. Let us speak like Politicians, there is a Nobility without Heraldry, a natural dignity, whereby one man is ranked with another, another filed before him, according to the quality of his Desert, and preheminence of his good parts. Though the corruption of these times, and the byas of present practise wheel another way, thus it was in the first and primitive Common-wealths, and is yet in the integrity and Cradle of well-order'd Polities, till Corruption getteth ground, ruder desires labouring after that which wiser considerations contemne, every

one

one having a liberty to amasse and heap up riches, and they a license or faculty to do or purchase any thing.

This general and indifferent temper of mine, doth more neerly dispose me to this noble vertue. It is a happinesse to be born and framed unto vertue, and to grow up from the seeds of nature, rather than the inoculation and forced graffs of education; yet if we are directed only by our particular Natures, and regulate our inclinations by no higher rule than that of our reasons, we are but Moralists; Divinity will still call us Heathens. Therefore this great work of charity, must have other motives, ends, and impulsions: I give no almes to satisfie the hunger of my Brother, but to fulfill and accomplish the Will and Command of my God; I draw not my purse for his sake that demands it, but his that enjoyned it; I relieve no man upon the Rhetorick of his miseries, nor to content mine own commiserating disposition, for this is still but moral charity, and an act that oweth more to passion than reason. He that relieves another upon the bare sug-

*Sect. 2.*

*1.*

geſtion and bowels of pity, doth not this ſo much for his ſake, as for his own: for by compaſſion we make others miſery our own, and ſo by relieving them, we relieve our ſelves alſo. It is as erroneous a conceit to redreſſe other Mens misfortunes upon the common conſiderations of merciful natures, that it may be one day our own caſe; for this is a ſiniſter and politick kind of charity, whereby we ſeem to beſpeak the pities of men in the like occaſions: and truly I have obſerved that thoſe profeſſed Eleemoſynaries, though in a croud or multitude, do yet direct and place their petitions on a few and ſelected perſons; there is ſurely a Phyſiognomy, which thoſe experienced and Maſter Mendicants obſerve; whereby they inſtantly diſcover a merciful aſpect, and will ſingle out a face, wherein they ſpy the ſignatures and marks of mercy: for there are myſtically in our faces certain Characters which carry in them the motto of our Souls, wherein he that can read *A. B. C.* may read our natures. I hold moreover that there is a Phytognomy, or Phyſiogmony

fiogmony, not only of men, but of Plants, and Vegetables; and in every one of them, ſome outward figures which hang as ſignes or buſhes of their inward formes. The Finger of God hath left an Inſcription upon all his works not graphical or compoſed of Letters, but of their ſeveral formes, conſtitutions, parts, and operations, which aptly joyned together do make one word that doth expreſſe their natures. By theſe Letters God calls the Stars by their names, and by this Alphabet *Adam* aſſigned to every creature a name peculiar to its Nature. Now there are beſides theſe Characters in our Faces, certain myſtical figures in our Hands, which I dare not call meer daſhes, ſtrokes, *a la volee*, or at randome, becauſe delineated by a pencil, that never works in vain; and hereof I take more particular notice, becauſe I carry that in mine own hand, which I could never read of, nor diſcover in another. *Ariſtotle*, I confeſſe, in his accute, and ſingular book of Phyſiogmony, hath made no mention of Chiromancy, yet

1. I beleeve the *Egyptians*, who were neerer addicted to those abstruse and mystical sciences, had a knowledge therein, to which those vagabond and counterfeit *Egyptians* did after pretend, and perhaps retained a few corrupted principles, which sometimes might verefie their prognosticks.

2. It is the common wonder of all men, * how among so many millions of faces, there should be none alike:] Now contrary, I wonder as much how there should be any; he that shall consider how many thousand several words have been carelesly and without study composed out of 24 Letters; withall how many hundred lines there are to be drawn in the fabrick of one Man; shall easily finde that this variety is necessary: And it will be very hard that they shall so concur as to make one portract like another. Let a Painter carelesly limb out a million of Faces, and you shall finde them all different, yea let him have his Copy before him, yet after all his art there will remain a sensible distinction; for the pattern or example

ample of every thing is the perfectest in that kinde, whereof we ſtill come ſhort, though we tranſcend or go beyond it, becauſe herein it is wide, and agrees not in all points unto its Copy. Nor doth the ſimilitude of Creatures diſparage the variety of nature, nor any way confound the Works of God. For even in things alike there is diverſity, and thoſe that do ſeem to accord, do manifeſtly diſagree. And thus is man like God, for in the ſame things that we reſemble him, we are utterly different from him. There was never any thing ſo like another, as in all points to concur, there will ever ſome reſerved difference ſlip in, to prevent the identity, without which, two ſeveral things would not be alike, but the ſame, which is impoſſible.

But to return from Philoſophy to Charity, I hold not ſo narrow a conceit of this vertue, as to conceive that to give Almes, is onely to be Charitable, or think a piece of Liberality can comprehend the Total of Charity; Divinity hath wiſely divided the act there-

*Sect. 3.*

of into many branches, and hath taught us in this narrow way, many pathes unto goodneſſe; as many wayes as we may do good, ſo many wayes we may be Charitable; there are infirmities, not only of Body, but of Soul, and Fortunes, which do require the merciful hand of our abilities. I cannot contemn a man for ignorance, but behold him with as much pity as I do *Lazarus*. It is no greater Charity to cloath his body, than apparel the nakedneſſe of his Soul. It is an honourable object to ſee the reaſons of other men wear our Liveries, and their borrowed underſtandings do homage to the bounty of ours: It is the cheapeſt way of beneficence, and like the natural charity of the Sun illuminates another without obſcuring it ſelf. To be reſerved and caitif in this part of goodneſſe, is the ſordideſt piece of covetouſneſs, and more contemptible than the pecuniary Avarice. To this (as calling my ſelf a Scholar) I am obliged by the duty of my condition, I make not therefore my head a grave, but a treaſure of knowledge;

ledge; I intend no Monopoly, but a Community in learning; I ſtudy not for my own ſake only, but for theirs that ſtudy not for themſelves. I envy no man that knows more than my ſelf, but pity them that know leſſe. I inſtruct no man as an exerciſe of my knowledge, or with an intent rather to nouriſh and keep it alive in mine own head, than beget and propagate it in his; and in the midſt of all my endeavours there is but one thought that dejects me, that my acquired parts muſt periſh with my ſelf, nor can be Legacyed among my honoured Friends. I cannot fall out, or contemn a man for an errour, or conceive why a difference in Opinion ſhould divide an affection: For Controverſies, Diſputes, and Argumentations, both in Philoſophy, and in Divinity, if they meet with diſcreet and peaceable natures, do not infringe the Lawes of Charity in all diſputes; ſo much as there is of paſſion, ſo much there is of nothing to the purpoſe; for then Reaſon like a bad Hound ſpends upon a falſe Scent, and forſakes the queſtion

ſtion firſt ſtarted. And this is one reaſon why Controverſies are never determined, for though they be amply propoſed, they are ſcarce at all handled, they do ſo ſwell with unneceſſary Digreſſions, and the Parentheſis on the party, is often as large as the main diſcourſe upon the ſubject. The Foundations of Religion are already eſtabliſhed, and the Principles of Salvation ſubſcribed unto by all, there remaines not many Controverſies worth a Paſſion, and yet never any diſputed without, not onely in Divinity, but inferiour Arts: * What a βατραχομυομαχία and hot skirmiſh is betwixt *S.* and *T.* in *Lucian?*] How doth Grammarians hack and ſlaſh for the Genitive caſe in *Jupiter?* How do they break their own pates to ſalve that of *Priſcian? Si foret in terris, rideret Democritus.* Yea, even amongſt wiſer militants, how many wounds have been given, and credits ſlain for the poor victory of an opinion or beggerly conqueſt of a diſtinction? Scholars are men of Peace, they bear no Armes, || but their tongues are ſharper than

than *Actius* his razor,] their Pens carry farther, and give a lowder report than Thunder; I had rather ſtand in the ſhock of a Baſiliſco, than in the fury of a mercileſſe Pen. It is not meer zeal to Learning, or devotion to the Muſes, that wiſer Princes Patron the Arts: and carry an indulgent aſpect unto Scholars, but a deſire to have their names eternized by the memory of their writings, and a fear of the revengeful Pen of ſucceding ages: for theſe are the men, that when they have played their parts, and had their *exits*, muſt ſtep out and give the moral of their Scenes, and deliver unto Poſterity an Inventory of their Vertues and Vices. And ſurely there goes a great deal of Conſcience to the compiling of an Hiſtory, there is no reproach to the ſcandal of a Story; It is ſuch an authentick kind of falſehood, that with authority belies our good names to all Nations and Poſterity.

There is another offence unto Cha- *Sect.* 4.
rity, which no Author hath ever written of, and few take notice of, and that's

that's the reproach, not of whole professions, mysteries and conditions, but of whole Nations, wherein by opprobrious Epithets we miscal each other, and by an uncharitable Logick, from a disposition in a few conclude a habit in all.

*Le mutin Anglois, et le bravache Escossois;*
*Le bougre Italian, et le fol Francois;*
*Le poultron Romani, le larron de Gascongne,*
*L'Espagnol superbe, et l'Aleman yurongne.*

* Saint *Paul* that calls the *Cretians* lyers, doth it but indirectly and upon quotation of their own Poet.] ‖ It is as bloody a thought in one way as *Neroes* was in another. For by a word we wound a thousand,] and at one blow assassine the honour of a Nation. It is as compleat a piece of madnesse to miscal and rave against the times: or think to recall men to reason, by a fit of passion: *Democritus* that thought to laugh the times into goodnes, seems to me as deeply Hypochondriack, as *Heraclitus* that bewailed them; it moves not my spleen to behold the multitude in their proper humours, that is, in their fits of folly and madness,

as

as well understanding that wisdom is not prophan'd unto the World, and 'tis the priviledge of a few to be Vertuous. They that endeavour to abolish Vice, destroy also Vertue, for contraries, though they destroy one another, are yet in life of one another. Thus vertue (abolish vice) is an Idea: again, the community of sin doth not disparage goodnesse; for when Vice gains upon the major part, Vertue, in whom it remains, becomes more excellent, and being lost in some, multiplies its goodnesse in others which remain untouched, and persists intire in the general inundation. I can therefore behold Vice without a Satyre, content only with an admonition, or instructive reprehension; for Noble natures, and such as are capable of goodnesse, are railed into Vice, that might as easily be admonished into Vertue; and we should be all so far the Orators of goodnesse, as to protect her from the power of Vice, and maintain the cause of injured truth. No man can justly censure or condemn another, because indeed no man truly knowes another

nother. This I perceive in my ſelf, for
2. I am in the dark to all the world, and
my neareſt friends behold me but in a
cloud; thoſe that know me but ſuper-
ficially, think leſſe of me than I do of
my ſelf; thoſe of my neer acquain-
tance think more; God, who truly
knows me, knows that I am nothing,
for he onely beholds me, and all the
world, who looks not on us through
a derived ray, or a trajection of a ſenſi-
ble ſpecies, but beholds the ſubſtance
without the helps of accidents, and
the formes of things, as we their ope-
rations. Further, no man can judge ano-
4. ther, becauſe no man knows himſelf,
for we cenſure others but as they diſa-
gree from that humour which we fan-
cy laudable in our ſelves, and commend
others but for that wherein they ſeem
to quadrate and conſent with us. So
that in concluſion, all is but that we all
5. condemn, Self-love. 'Tis the gene-
ral complaint of theſe times, and per-
haps of thoſe paſt, that charity growes
cold; which I perceive moſt verified in
thoſe which moſt do manifeſt the fire

and

and flames of zeal; for it is a vertue that beſt agrees with coldeſt natures, and ſuch as are complexioned for humility: But how ſhall we expect Charity towards others, when we are uncharitable to our ſelves? Charity begins at home, is the voice of the World, yet is every man his greateſt enemy, and as it were, his own Executioner. *Non occides*, is the Commandement of God, yet ſcarce obſerved by any man; for I perceive every man is his own *Atropos*, and lends a hand to cut the thred of his own dayes. *Cain* was not therefore the firſt Murtherer, but *Adam*, who brought in death; wherefore he beheld the practiſe and example in his own ſon *Abel*, and ſaw that verified in the experience of another, which faith could not perſwade him in the Theory of himſelfe.

There is I think, no man that apprehends his own miſeries leſſe than my ſelf, and no man that ſo neerly apprehends anothers. I could loſe an arme without a tear, and with few groanes, me thinkes be quartered into pieces, *Sect.* 5.

pieces; yet can I weep most seriously at a Play, and receive with a true passion, the counterfeit griefes of those known and professed Impostures. It is a barbarous part of inhumanity to adde unto any afflicted parties misery, or endeavour to multiply in any man, a passion, whose single nature is already above his patience; this was the greatest affliction of *Job*, and those oblique expostulations of his Friends a deeper injury than the down-right blowes of the Devil. It is not the tears of our own eyes onely, but of our friends also, that do exhaust the current of our sorrows; which falling into many streams, run more peaceably, and in contented with a narrower channel. It is an act within the power of charity, to translate a passion out of one breast into another, and to divide a sorrow almost out of it self; for an affliction like a dimension may be so divided, as if not indivisible, at least to become insensible. Now with my friend I desire not to share or participate, but to engrosse his sorrowes, that by making them mine own,

own, I may more eaſily diſcuſſe them; for in mine own reaſon, and within my ſelf I can command that, which I cannot intreat without my ſelf, and within the circle of another. I have often thought thoſe noble paires and examples of friendſhip not ſo truly Hiſtories of what had been, as fictions of what ſhould be, but I now perceive nothing in them but poſſibilities, nor any thing in the Heroick examples of *Damon* and *Pythias*, *Achilles* and *Patroclus*, which me thinks upon ſome grounds I could not perform within the narrow compaſſe of my ſelf. That a man ſhould lay down his life for his friend, ſeemes ſtrange to vulgar affections, and ſuch as confine themſelves within that worldly principle, Charity begins at home. For mine own part, I could never remember the relations that I held unto my ſelf, nor the reſpect that I owe unto my own nature, in the cauſe of God, my Countrey, and my Friends. Next to theſe three, I do embrace my ſelf; I confeſſe I do not obſerve that order that the Schooles or-

dain our affections, to love our Parents, Wives, Children, and then our Friends; for excepting the injunctions of Religion, I do not finde in my ſelf ſuch a neceſſary and indiſſoluble Sympathy to all thoſe of my bloud. I hope I do not break the fifth Commandement, if I conceive I may love my friend before the neareſt of my bloud, even thoſe to whom I owe the principles of life; I never yet caſt a true affection on a woman, but I have loved my friend as I do vertue, my ſoul, my God. From hence me thinks I do conceive how God loves man, what happineſſe there is in the love of God. Omitting all other, there are three moſt myſtical unions; Two natures in one perſon; three perſons in one nature; one ſoul in two bodies. For though indeed they be really divided, yet are they ſo united, as they ſeem but one, and make rather a duality than two diſtinct ſouls.

Sect. 6. There are wonders in true affection, it is a body of *Enigmaes*, myſteries and riddles; wherein two ſo become one, as they both become two; I love my friend be-

before my ſelf, and yet me thinks I do not love him enough; ſome few months hence my multiplyed affection will make me believe I have not loved him at all; when I am from him, I am dead till I be with him; when I am with him, I am not ſatisfied, but would ſtill be nearer him: united ſouls are not ſatisfied with embraces, but deſire to be truly each other, which being impoſſible, their deſires are infinite, and muſt proceed without a poſſibility of ſatisfaction. Another miſery there is in affection, that whom we truly love like our own, we forget their looks, nor can our memory retain the Idea of their faces, and it is no wonder, for they are our ſelves, and our affection makes their looks our own. This noble affection falls not on vulgar and common conſtitutions, but on ſuch as are mark'd for vertue; he that can love his friend with this noble ardour, will in a competent degree affect all. Now if we can bring our affections to look beyond the body, and caſt an eye upon the ſoul, we have found out the

true object, not onely of friendſhip but Charity; and the greateſt happineſs that we can bequeath the ſoul, is that wherein we all do place our laſt felicity, Salvation; which though it be not in our power to beſtow, it is in our charity, and pious invocations to deſire, if not procure and further. I cannot contentedly frame a prayer for my ſelf in particular, without a catalogue for my friends, nor requeſt a happineſſe wherein my ſociable diſpoſition doth not deſire the fellowſhip of my neighbour. I never hear the Toll of a paſſing Bell, though in my mirth, without my prayers and beſt wiſhes for the departing ſpirit: I cannot go to cure the body of my Patient, but I forget my profeſſion, and call unto God for his ſoul; I cannot ſee one ſay his Prayers, but inſtead of imitating him, I fall into a ſupplication for him, who perhaps is no more to me than a common nature: and if God hath vouchſafed an ear to my ſupplications, there are ſurely many happy that never ſaw me, and enjoy the bleſſing of mine unknown devotions

votions. To pray for Enemies, that is, for their ſalvation, is no harſh precept, but the practice of our daily and ordinary devotions. * I cannot beleeve the ſtory of the Italian,] our bad wiſhes and uncharitable deſires proceed no further than this life; it is the Devil, and the uncharitable votes of Hell, that deſire our miſery in the world to come.

To do no injury, nor take none, was *Sect. 7.* a principle, which to my former yeers, and impatient affections, ſeemed to contain enough of Morality, but my more ſetled years, and Chriſtian conſtitution have fallen upon ſeverer reſolutions. I can hold there is no ſuch thing as injury, that if there be, there is no ſuch injury as revenge, and no ſuch revenge as the contempt of an injury; that to hate another, is to maligne himſelf, that the trueſt way to love another is to deſpiſe our ſelves. I were unjuſt unto mine own Conſcience, if I ſhould ſay I am at variance with any thing like my ſelf. I finde there are many pieces in this one fabrick of man; this frame is raiſed

upon a maſſe of Antipathies: I am one me thinks, but as the World; wherein notwithſtanding there are a ſwarm of diſtinct eſſences, and in them another world of contrarieties; we carry private and domeſtick enemies within, publick and more hoſtile adverſaries without. The Devil that did but buffet Saint *Paul*, playes me thinks at ſharp with me: Let me be nothing, if within the compaſſe of my ſelf, I do not find the battail of *Lepanto*, Paſſion againſt Reaſon, Reaſon againſt Faith, Faith againſt the Devil, and my Conſcience againſt all. There is another man within me that's angry with me, rebukes, commands, and daſtards me. I have no Conſcience of Marble to reſiſt the hammer of more heavy offences, nor yet too ſoft and waxen, as to take the impreſſion of each ſingle peccadillo or ſcape of infirmity: I am of a ſtrange belief, that it is as eaſie to be forgiven ſome ſins, as to commit ſome others. For my Original ſin, I hold it to be waſhed away in my Baptiſme; for my actual tranſgreſſions,

greſſions, I compute and reckon with God, but from my laſt repentance, Sacrament or general abſolution: and therefore am not terrified with the ſins or madneſs of my youth. I thank the goodneſſe of God, * I have no ſins that want a name,] I am not ſingular in offences, my tranſgreſſions are Epidemical, and from the common breath of our corruption. For there are certain tempers of body, which matcht with an humorous depravity of mind, do hatch and produce vitioſities, whoſe newneſſe and monſtroſity of nature admits no name; ‖ this was the temper of that Lecher that carnal'd with a Statua,] *and the conſtitution of *Nero* in his Spintrian recreations.] For the Heavens are not onely fruitful in new and unheard of ſtarres, the Earth in plants and animals, but mens minds alſo in villany and vices; now the dulneſſe of my reaſon, and the vulgarity of my diſpoſition, never prompted my invention, nor ſolicited my affection unto any of theſe; yet even thoſe common and quotidian infirmities that ſo neceſſarily attend me, and doe

ſeem to be my very nature, have ſo dejected me, ſo broken the eſtimation that I ſhould have otherwiſe of my ſelf, that I repute my ſelf the moſt abjecteſt piece of mortality: Divines preſcribe a fit of ſorrow to repentance, there goes indignation, anger, ſorrow, hatred, into mine, paſſions of a contrary nature, which neither ſeem to ſute with this action, nor my proper conſtitution. It is
*f.* no breach of charity to our ſelves to be at variance with our Vices, nor to abhor that part of us, which is an enemy to the ground of charity, our God; wherein we do but imitate our great ſelves the world, whoſe divided Antipathies and contrary faces do yet carry a charitable regard unto the whole by their particular diſcords, preſerving the common harmony, and keeping in fetters thoſe powers, whoſe rebellions once Maſters, might be the ruine of all.

*Sect.* 8. I thank God, amongſt thoſe millions of Vices I do inherit and hold from
*f.* *Adam*, I have eſcaped one, and that a mortal enemy to Charity, the firſt and father ſin, not only of man, but of the devil,

vil, Pride, a vice whose name is comprehended in a Monosyllable, but in its nature not circumscribed with a world; I have escaped it in a condition that can hardly avoid it: those petty acquisitions and reputed perfections that advance and elevate the conceits of other men, adde no feathers unto mine; *I have seen a Grammarian toure and plume himself over a single line in *Horace*, and shew more pride in the construction of one Ode, than the Author in the composure of the whole book. For my own part, besides the *Jargon* and *Patois* of severall Provinces, I understand no lesse than six Languages, yet I protest I have no higher conceit of my self, than had our Fathers before the confusion of *Babel*, when there was but one Language in the World, and none to boast himself either Linguist or Critick. I have not onely seen several Countries, beheld the nature of their Climes, the Chorography of their Provinces, Topagraphy of their Cities, but understood their several Lawes, Customes and Policies; yet cannot all this perswade the dulnesse

*j.

of

of my ſpirit unto ſuch an opinion of my ſelf, as I behold in nimbler and conceit-heads, that never looked a degree beyond their neſts. I know the names, and ſomewhat more, of all the conſtellations in my Horizon, yet I have ſeen a prating Mariner that could onely name the pointers and the North Star, out-talke me, and conceit himſelf a whole Sphear above me. I know moſt of the Plants of my Countrey, and of thoſe about me; yet me thinks I do not know ſo many as when I did but know a hundred, and had ſcarcely ever Simpled further than Cheap-ſide: for indeed heads of capacity, and ſuch as are not full with a handful, or eaſie meaſure of knowledge, think they know nothing, till they know all, which being impoſſible, they fall upon the opinion of *Socrates*, and onely know they know not any thing. * I cannot think that *Homer* pin'd away upon the riddle of the fiſherman,] or ‖ that *Ariſtotle*, who underſtood the uncertainty of knowledge, and confeſſed ſo often the reaſon of man too weak for

for the workes of nature, did ever drown himself upon the flux and reflux of *Euripus:*] we do but learn to day, what our better advanced judgements will unteach to morrow: and ‖ *Aristotle* doth not instruct us as *Plato* did him; that is, to confute himself.] I have run through all sorts, yet finde no rest in any; though our first studies and *junior* endeavours may style us Peripateticks, Stoicks, or Academicks, yet I perceive the wisest heads prove at last, almost all Scepticks, and stand like *Janus* in the field of knowledge. I have therefore, on common and authentick Philosophy I learned in the Schools, whereby I discourse and satisfie the reason of other men, another more reserved and drawn from experience, whereby I content mine own. *Solomon* that complained of ignorance in the height of knowledge, hath not onely humbled my conceits, but discouraged my endeavours. There is yet another conceit that hath sometimes made me shut my books, which tells me it is a vanity to waste our dayes in the blind

blind pursuit of knowledge, it is but attending a little longer, and we shall enjoy that by instinct and infusion, which we endeavour all here by labour and inquisition: it is better to sit down in a modest ignorance, and rest contented with the natural blessing of our own reasons, than buy the uncertain knowledge of this life, with sweat and vexation, which Death gives every fool gratis, and is an accessary of our glorification.

Sect. 9. I was never yet once, and commend their resolutions who never marry twice: not that I disallow of second marriage; as neither in all cases of Polygamy, which considering some times and the unequal number of both sexes may be also necessary. The whole World was made for man, but the twelfth part of man for woman: Man is the whole World, and the Breath of God, Woman the Ribb, and crooked piece of man. * I could be content that we might procreate like trees] without conjunction, or that there were any way to perpetuate the world without this triviall

viall and vulgar way of coition; It is the foolisheſt act a wiſe man commits in all his life, nor is there any thing that will more deject his cool'd imagination, when he ſhall conſider what an odde and unworthy piece of folly he hath committed. I ſpeak not in prejudice, nor am averſe from that ſweet Sex, but naturally amarous of all that is beautiful; I can look a whole day with delight upon a handſome Picture, though it be but of an Horſe. It is my temper, and I like it the better, to affect all harmony, and ſure there is muſick even in the beauty, and the ſilent note which *Cupid* ſtrikes, far ſweeter than the ſound of an inſtrument. For there is a muſick where ever there is a harmony, order or proportion; and thus far we may maintain the muſick of the ſphears: for thoſe well ordered motions, and regular paces, though they give no ſound unto the ear, yet to the underſtanding they ſtrike a note moſt full of harmony. Whatſoever is harmonically compoſed, delights in harmony; which makes me much diſtruſt the ſymmetry of thoſe heads

heads which declaim against all Church Musick. For my self, not onely from my obedience, but my particular genius, I do embrace it; for even that vulgar and Tavern Musick, which makes one man merry, another mad, strikes in me a deep fit of devotion, and a profound contemplation of the first Composer; there is something in it of Divinity more than the ear discovers: it is an Hieroglyphical and shadowed lesson of the whole world, and creatures of God, such a melody to the ear, as the whole world well understood, would afford the understanding. In brief, it is a sensible fit of that harmony, which intellectually sounds in the ears of God: I will not say with *Plato*, the soul is an harmony, but harmonicall, and hath its neareſt sympathy unto musick: thus some whose temper of body agrees, and humours the constitution of their souls, are born Poets, though indeed all are naturally inclined unto Rhythme. * This made *Tacitus* in the very first line of his Story, fall upon a verse; and *Cicero* the worst of Poets, but

*Urbem Romam in principio reges habuere.*

* de-

* declaiming for a Poet, falls in the very first sentence upon a perfect || Hexameter. I feel not in me those sordid, and unchristian desires of my profession, I do not secretly implore and wish for Plagues, rejoyce at Famines, revolve Ephemerides, and Almanacks, in expectation of malignant Aspects, fatal conjunctions, and Eclipses: I rejoyce not at unwholsome springs, nor unseasonable Winters; my Prayer goes with the husbandmans; I desire every thing in its proper season, that neither men nor the times be put out of temper. Let me be sick my self, if sometimes the malady of my patient be not a disease unto me, I desire rather to cure his infirmities than my own necessities; where I do him no good me thinks it is scarce honest gain, though I confesse 'tis but the worthy salary of our well-intended endeavours: I am not onely ashamed, but heartily sorry, that besides death, there are diseases incurable, yet not for my own sake, or that they be beyond my Art, but for the generall cause and sake

* *Pro Archia Poeta.*

|| *In qua me non inficior mediocriter esse.*

ſake of humanity whoſe common cauſe I apprehend as mine own: And to ſpeak more generally, thoſe three Noble profeſſions which all civil Common-wealths do honour, are raiſed upon the fall of *Adam*, and are not any exempt from their infirmities; there are not only diſeaſes incurable in Phyſick, but caſes indiſſoluble in Lawes, Vices incorrigible in Divinity; if general Councels may erre, I do not ſee why particular Courts, ſhould be infallible, their perfectſt rules are raiſed upon the erroneous reaſons of Man, and the Lawes of one do but condemn the rules of another; as *Ariſtotle* oft-times the opinions of his Predeceſſors, becauſe, though agreeable to reaſon, yet were not conſonant to his own rules, and Logick of his proper principles. Again, to ſpeak nothing of the Sin againſt the Holy Ghoſt, whoſe cure not only, but whoſe nature is unknown; I can cure the Gout or Stone in ſome ſooner than Divinity, Pride, or Avarice in others. I can cure Vices by Phyſick, when they remain incurable by Divinity, and ſhall obey my pils,

pils, when they contemn their precepts. I boast nothing; but plainly say, we all labour against our own cure, for death is the cure of all diseases. There is no Catholicon or universal remedy I know but this, which though nauseous to queasie stomacks, yet to prepared appetites is Nectar, and a pleasant portion of immortality.

For my Conversation, it is like the Sunne's with all men, and with a friend aspect to good and bad. Me thinks there is no man bad, and the worst, best; that is, while they are, kept within the circle of those qualities, wherein there is good: there is no mans minde of such discordant and jarring a temper to which a tuneable disposition may not strike a harmony. *Magnæ virtutes, nec minora vitia*, it is the posie of the best natures, * and may be inverted on the worst;] there are in the most depraved and venemous dispositions, certain peices that remain untoucht, which by an Antiperistasis become more excellent, or by the excellency of their antipathies are able to

Sect. 10.

preserve themselves from the contagion of their enemies vices, and persist intire beyond the general corruption. For it is also thus in natures. The greatest Balsomes doe lie enveloped in the bodies of most powerful Corrosives; I say moreover, and I ground upon experience, * that poysons contain within themselves their own Antidote, and that which preserves them from the venome of themselves, without which they were not deletorious to others onely, but to themselves also. But it is the corruption that I fear within me, not the contagion of commerce without me. 'Tis that unruly regiment within me, that will destroy me, 'tis I that do infect my self, || the man without a Navel yet lives in me; I feel that original canker corrode and devour me, and therefore *Defenda me Dios de me*, Lord deliver me from my selfe, is a part of my Letany, and the first voice of my retired imaginations. There is no man alone, because every man is a *Microcosme*, and carries the whole world about him; *Nunquam minus solus quàm*

*cum*

*cum solus*, though it be the Apophthegme of a wise man, is yet true in the mouth of a fool; for indeed, though in a Wildernesse, a man is never alone, not onely because he is with himself, and his own thoughts, but because he is with the Devil, who ever consorts with our solitude, and is that unruly rebell that musters up those disordered motions, which accompany our sequestred imaginations: And to speak more narrowly, there is no such thing as solitude, nor any thing that can be said to be alone, and by it self, but God who is his own circle, and can subsist by himself, all others besides their dissimilary and Heterogeneous parts, which in a manner multiply their natures, cannot subsist without the concourse of God, and the society of that hand which doth uphold their natures. In brief, there can be nothing truly alone, and by its self, which is not truly one, and such is onely God: All others do transcend an unity, and so by consequence are many.

Now for my life, it is a miracle of *Sect.* 11.

thirty years, which to relate, were not a Hiſtory, but a piece of Poetry, and would ſound to common eares like a Fable; for the world, I count it not an Inne, but an Hoſpital, and a place, not to live, but to die in. The world that I regard is my ſelf, it is the Microcoſme of mine own frame, that I caſt mine eye on; for the other, I uſe it but like my Globe, and turn it round ſometimes for my recreation. Men that look upon my outſide, peruſing onely my condition and Fortunes, do erre in my Altitude; for I am above *Atlas* his ſhoulders. The Earth is a point not only in reſpect of the Heavens above us, but of that heavenly and celeſtial part within us: that maſſe of Fleſh that circumſcribes me, limits not my minde: that ſurface that tells the Heavens it hath an end, cannot perſwade me I have any; I take my circle to be above three hundred and ſixty, though the number of the Ark do meaſure my body, it comprehendeth not my mind: whilſt I ſtudy to find how I am a Microcoſme or little world, I finde my ſelf ſomething more

more than the great. There is ſurely a piece of Divinity in us, ſomething that was before the Elements, and owes no homage unto the Sun. Nature tells me I am the Image of God, as well as Scripture; he that underſtands not thus much, hath not his introductions or firſt leſſon, and is yet to begin the Alphabet of man. Let me not injure the felicity of others, if I ſay I am as happy as any; *Ruat cœlum, Fiat voluntas tua,* ſalveth all; ſo that whatſoever happens, it is but what our daily Prayers deſire. In brief, I am content, and what ſhould providence adde more? Surely this is it we call Happineſſe, and this do I enjoy, with this I am happy in a dream, and as content to enjoy a happineſſe in a fancy, as others in a more apparent truth and realty. There is ſurely a neerer apprehenſion of any thing that delights us in our dreams than in our waked ſenſes; without this I were unhappy, for my awaked judgement diſcontents me, ever whiſpering unto me, that I am from my friend, but my friendly dreams in night requite

me, and make me think I am within his armes. I thank God for my happy dreams, as I do for my good reſt, for there is a ſatisfaction in them unto reaſonable deſires, and ſuch as can be content with a fit of happineſſe; and ſurely it is not a melancholy conceit to think we are all aſleep in this world, and that the conceits of this life are as meer dreams to thoſe of the next, as the Phantaſmes of the night, to the conceit of the day. There is an equal deluſion in both, and the one doth but ſeem to be the embleme or picture of the other; we are ſomewhat more than our ſelves in our ſleeps, and the ſlumber of the body ſeemes to be but the waking of the ſoul. It is the ligation of ſenſe, but the liberty of reaſon, and our waking conceptions doe not match the Fancies of our ſleepes. At my Nativity, my aſcendent was the earthly ſigne of *Scorpius*, I was born in the Planetary hour of *Saturne*, and I think I have a piece of that Leaden Planet in me. I am no way facetious, nor diſpoſed for the mirth and galliardize of com-

company, yet in one dream I can compose a whole Comedy, behold the action, apprehend the jests, and laugh my self awake at the conceits thereof; were my memory as faithful as my reason is then fruitful, I would never study but in my dreames; and this time also would I chuse for my devotions; but our grosser memories have then so little hold of our abstracted understandings, that they forget the story, and can onely relate to our awaked soules, a confused and broken tale of that that hath passed. *Aristotle*, who hath written a singular Tract of Sleep, hath not me thinks throughly defined it, nor yet *Galen*, though he seem to have corrected it; for those *Noctambuli* and night walkers though in their sleep, do yet enjoy the action of their senses: we must therefore say that there is something in us that is not in the jurisdiction of *Morpheus*; and that those abstracted and ecstatick souls do walk about in their own corps, as spirits with the bodies they assume, wherein they seem to hear, see, and feel, though indeed

the Organs are deſtitute of ſenſe, and their natures of thoſe faculties that ſhould informe them. Thus it is obſerved, that men ſometimes upon the hour of their departure, do ſpeak and reaſon above themſelves. For then the ſoul begins to be freed from the ligaments of the body, begins to reaſon like her ſelf, and to diſcourſe in a ſtrain above mortality.

7.12. We tearm ſleep a death, and yet it is waking that kills us, and deſtroyes thoſe ſpirits that are the houſe of life. 'Tis indeed a part of life that beſt expreſſeth death, for every man truly lives ſo long as he acts his nature, or ſomeway makes good the faculties of himſelf: *Themiſtocles* therefore that ſlew his Souldier in his ſleep was a merciful Executioner, 'tis a kinde of puniſhment the mildneſſe of no lawes hath invented; * I wonder the Fancy of *Lucan* and *Seneca* did not diſcover it. It is that death by which we may be literally ſaid to die daily, a death which *Adam* died before his mortality; a death whereby we live a middle, and moderating point be-

between life and death; in fine, so like death, I dare not trust it without my Prayers, and an half adiew unto the world, and take my farewel in a Colloquy with God.

*The night is come like to the day,*
*Depart not thou great God away.*
*Let not my sins, black as the night,*
*Eclipse the lustre of thy light.*
*Keep still in my Horizon, for to me*
*The Sun makes not the day, but thee.*
*Thou whose nature cannot sleep,*
*On my temples centry keep;*
*Guard me 'gainst those watchful foes,*
*Whose eyes are open while mine close.*
*Let no dreams my head infest,*
*But such as* Jacobs *temples blest.*
*While I do rest, my Soul advance,*
*Make my sleep a holy trance:*
*That I may, my rest being wrought,*
*Awake into some holy thought.*
*And with as active vigour runne*
*My course as doth the nimble Sunne.*
*Sleep is a death, O make me try,*
*By sleeping, what it is to die.*
*And as gently lay my head*
*On my grave, as now my bed.*

How

*How ere I reſt, great God, let me*
*Awake again at leaſt with thee.*
*and thus aſſur'd, behold I lie*
*Securely, or to wake or die.*
*Theſe are my drowſie dayes, in vain*
*I do now wake to ſleep again.*
*O come that hour, when I ſhall never*
*Sleep again, but wake for ever.* ſ.

This is the dormitive I take to bedward, I need no other *Laudanum* than this to make me ſleep; after which I cloſe mine eyes in ſecurity, content to take my leave of the Sun, and ſleep unto the reſurrection. ſ.

Sect. 13. The method I ſhould uſe in diſtributive juſtice, I often obſerve in commutative, and keep a Geometrical proportion in both, whereby becomming equable to others, I become unjuſt to my ſelf, and ſupererogate in that common principle, Do unto others as thou wouldeſt be done unto thy ſelf. I was not born unto riches, neither is it I think my Star to be wealthy; or if it were, the freedome of my minde, and frankneſſe of my diſpoſition, were able to contradict and croſſe my fates: for to me

me avarice ſeems not ſo much a vice, as a deplorable piece of madneſſe; * to conceive our ſelves Urinals, or be perſwaded that we are dead, is not ſo ridiculous,] nor ſo many degrees beyond the power of Hellebore, as this. The opinions of theory, and poſitions of men are not ſo void of reaſon, as their practiſed concluſion: ſome have held that Snow is black, that the earth moves, that the Soul is aire, fire, water, but all this is Philoſophy, and there is no *delirium*, if we doe but ſpeculate the folly and indiſputable dotage of avarice to that ſubterraneous Idoll, and God of the Earth. I doe confeſſe I am an Atheiſt, I cannot perſwade my ſelf to honour that the world adores, whatſoever vertue its prepared ſubſtance may have within my body, it hath no influence nor operation without; I would not entertain a baſe deſigne, or an action that ſhould call me villain, for the Indies, and for this only do I love and honour my own ſoul: and have me thinks two armes too few to embrace my ſelf.

*Ariſtotle*

*Ariſtotle* is too ſevere, that will not allow us to be truly liberal without wealth, and the bountifull hand of Fortune; if this be true, I muſt confeſſe I am charitable only in my liberall intentions, and bountifull wellwiſhes. But if the example of the Mite be not only an act of wonder, but an example of the nobleſt Charity, ſurely poor men may alſo build Hoſpitals, and the rich alone have not erected Cathedrals. I have a private method which others obſerve not, I take the opportunity of my ſelf to do good, I borrow occaſion of Charity from mine own neceſſities, and ſupply the wants of others, when I am in moſt need my ſelf; for it is an honeſt ſtratagem to make advantage of our ſelves, and ſo to husband the act of vertue, that where they were defective in one circumſtance, they may repay their want, and multiply their goodneſſe in another. I have not *Peru* in my deſires, but a competence, and ability to performe thoſe good works, to which he hath inclined my nature.

He

He is rich, who hath enough to be charitable, and it is hard to be ſo poor, that a noble minde may not finde a way to this piece of goodneſſe. *He that giveth to the poor, lendeth to the Lord*, there is more Rhetorick in that one ſentence, than in a Library of Sermons; and indeed if thoſe ſentences were underſtood by the Reader, with the ſame Emphaſis as they are delivered by the Author, we needed not thoſe Volumes of inſtructions, but might be honeſt by an Epitome. Upon this motive onely I cannot behold a Beggar without relieving his neceſſities with my purſe, or his Soul with my Prayers; theſe ſcenicall and accidentall differences between us, cannot make me forget that common and untoucht part of us both; there is under theſe *Centoes* and miſerable outſides, theſe mutilate and ſemi-bodies, a ſoul of the ſame alloy with our own, whoſe Genealogy is Gods as well as ours, and in as fair a way to Salvation, as our ſelves. Statiſts that labour to contrive a Common-wealth without

our poverty, take away the object of charity, not understanding onely the Common-wealth of a Christian, but forgetting the prophecy of Christ.

*Sect.* 14. Now there is another part of charity, which is the Basis and Pillar of this, and that is the love of God, for whom we love our neighbour, for this I think charity, to love God for himself, and our neighbour for God. All that is truly amiable is God, or as it were a divided piece of him, that retains a reflex or shadow of himself. Nor is it strange that we should place affection on that which is invisible, all that we truly love is thus; what we adore under affection of our senses deserves not the honor of so pure a title. Thus we adore vertue, though to the eyes of sense she be invisible. Thus that part of our noble friends that we love, is not that part that we imbrace, but that insensible part that our arms cannot embrace. *God* being all goodnesse, can love nothing but himself, he loves us but for that part, which is as it were himself, and the traduction of his

his holy Spirit. Let us call to assize the loves of our parents, the affection of our wives and children, & they are all dumb shows and dreams, without realty, truth, or constancy; for first there is a strong bond of affection between us and our parents; yet how easily dissolved? We betake our selves to a woman, forgetting our mother in a wife, and the womb that bare us in that that shall bear our Image. This woman blessing us with children, our affection leaves the level it held before, and sinks from our bed unto our issue and picture of posterity, where affection holds no steady mansion. They, growing up in years, desire our ends, or applying themselves to a woman, take a lawful way to love another better than our selves. Thus I perceive a man may be buried alive, and behold his grave in his own issue.

I conclude therefore and say, there is no happinesse under (or as *Copernicus* will have it, above) the Sunne, nor any Crambe in that repeated verity and burthen of all the wisdom of *Solomon*, *All is vanity and vexation of Spirit*; there is no

Sect. 15.

feli-

felicity in that the world adores. *Aristotle* whilſt he labours to refute Idea's of *Plato*, falls upon one himſelf: for his *ſummum bonum* is a *Chimera*, and there is no ſuch thing as his Felicity. That wherein God himſelf is happy, the holy Angels are happy, in whoſe defect the Devils are unhappy; that dare I call Happineſs: whatſoever conduceth unto this, may with an eaſie Metaphor deſerve that name; whatſoever elſe the World termes Happineſs, is to me a ſtory out of *Pliny*; an apparition or neat deluſion, wherein there is no more of Happineſſe, than the name. Bleſſe me in this life with but peace of my Conſcience, command of my affections, the love of thy ſelf and my deareſt friends, and I ſhall be happy enough to pity *Cæſar*. Theſe are O Lord the humble deſires of my moſt reaſonable ambition, and all I dare call happineſs on earth, wherein I ſet no rule or limit to thy Hand or Providence, diſpoſe of me according to the wiſedom of thy pleaſure. * Thy will be done though in my own undoing.]

*FINIS.*

# ANNOTATIONS
## UPON
# Religio Medici.

*Nec satis est vulgasse fidem———*
*Pet. Arbit. fragment.*

*LONDON*,
Printed by *Tho. Mylbourn* for *Andrew Crook*, at the Green Dragon in *Pauls-Church-yard*, 1659.

# THE *ANNOTATOR* TO THE READER.

AGellius (noct. Attic. l. 20. cap. ult.) *notes ſome Books that had ſtrange Titles*; Pliny (præfat. Nat. Hiſt.) *ſpeaking of ſome ſuch, could not paſſe them over without a jeer; So ſtrange (ſaith he) are the Titles of ſome Books,* Ut multos ad vadimonium deſerendum compellant. And Seneca *ſaith, ſome ſuch there are,* Qui patri obſtetricē parturienti filiæ accercenti moram injicere poſſint. *Of the ſame fate this preſent Tract* Religio Medici *hath partaken: Exception by ſome hath been taken to it in reſpect of its Inſcription, which ſay they, ſeems to imply that* Phyſitians *have a Religion by themſelves, which is more than Theolo-*

*gy doth warrant, but it is their Inference and not the Title that is to blame, for no more is meant by that, or endeavoured to be prov'd in the* Book, *then that (contrary to the opinion of the unlearned,)* Physitians *have Religion as well as other men.*

*For the worke it ſelfe, the preſent Age hath produced none that has had better Reception amongſt the learned; it has been received and foſtered by almoſt all, there having been but one that I know of* (*to verifie* that Bookes have their fates from the Capacity of the Reader) *that has had the face to appeare againſt it; that is Mr.* Alexander * Roſſe; *but he is dead, and it is uncomely to skirmiſh with his* ſhadow. *It ſhall be ſufficient to remember to the* Reader, *that the noble and moſt learned* Knight, *Sir* Kenelme Digby, *has delivered his opinion of it in another ſort, who though in ſome things he differ from the* Authors *ſenſe, yet hath he moſt candidly and ingeniouſly allow'd it to be* a very learned and excellent Piece; *and I think no Scholar will ſay there can be an approbation more authentique. Since the time*

* In his *Medicus Medicatus.*

*time he publiſhed his Obſervation upon it, one* Mr. Jo. Merryweather *a* Mr. *of Arts of the* Univerſity *of* Cambridge, *hath deem'd it worthy to be put into the univerſall Language, which about the yeare* 1644. *he performed and that hath carryed the Authors name not onely into the* Low-Countreys *and* France (*in both which places the Booke in* Latine *hath ſince been printed*) *but into* Italy *and* Germany; *and in* Germany *it has ſince fallen into the hands of a Gentleman of that Nation** (*of his name he hath given us no more than* L. N. M. E. N.) *who hath written learned* Annotations *upon it in Latine which were printed together with the Book at* Straſbourg 1652. *And for the generall good opinion the world had entertained both of the* Work and Author, *this Stranger tells you:* * Inter alios Auctores incidi in librum cui Titulus *Religio Medici*, jam antè mihi innotuerat lectionem iſtius libri multos præclaros viros delectaſſe, imò occupaſſe. Non ignorabam librum in Anglia, Gallia, Italia, Belgio, Germania cupidiſſimè legi; conſtabat mihi eum non ſolum in

* That he was a *German* appears by his notes pag 35. where he hath theſe words, *Dulciſſima noſtra Germania, &c.*

*In Præfat. Annotat.

Anglia ac Batavia, ſed et Pariſiis cum præfatione, in qua Auctor magnis laudibus fertur eſſe, Typis mandatum Compertum mihi erat, multos magnos atq; eruditos viros cenſere Autorem (quantum ex hoc ſcripto perſpici poteſt) ſanctitate vitæ ac pietate elucere, &c. *But for the worth of the* Book, *it is ſo well knowne to every* Engliſh-man *that is fit to read it, that this atteſtation of a* Forainer *may ſeem ſuperfluous.*

*The* German, *to do him right, hath in his* Annotations *given a faire ſpecimen of his learning, ſhewing his skill in the Languages, as well antient as modern, as alſo his acquaintance with all manner of Authors, both ſacred and profane, out of which he has amaſſ'd a world of Quotations: but yet, not to mention that he hath not obſerved ſome Errors of the Preſs, and one or two main ones of the Latin tranſlation, whereby the Author is much injured, it cannot be denyed but he hath paſs'd over many hard places untouch'd, that might deſerve a Note; that he hath made* Annotations *on ſome, where no need was; and in the explication of*

*others*

*others hath gone beſides the true ſenſe.*

[*And were he free from all theſe, yet one great Fault there is, he may be juſtly charg'd with, that is, that he cannot* manum de Tabula *even in matters the moſt obvious: which is an affectation ill-becomming a* Scholar, *witneſſe the moſt learned Annotator* Claud. Minos. Divion. in præfat commentar: Alciat: Emblemat. præfix: Præſtat (*ſaith he*) brevius omnia perſequi, et leviter attingere quæ nemini eſſe ignota ſuſpicari poſſint, quàm quaſi παροινῶν, perq; locos communes identidem expatiari.

*I go not about by finding fault with his, obliquely to commend mine owne; I am as far from that, as 'tis poſſible others will be: All I ſeek, by this preface, next to acquainting the* Reader *with the varions entertainment of the Book, is, that he would be advertized, that theſe Notes were collected ten* years ſince, long before the* German's *were writen, ſo that I am no Plagiary (as who peruſeth his Notes and mine will eaſily perceive:) And in the ſecond place that I made this Recueil meerly for mine own entertainment,*

* Excepting two or three particulars, in which reference is made to ſome Books that came ſince that time.

*and not with any intention to evulge it; Truth is my witneſs, the publication proceeds meerly from the importunity of the Book-ſeller (my ſpecial friend) who being acquainted with what I had done, and about to ſet out another Edition of the Booke, would not be denyed theſe Notes to attex to it; 'tis he (not I,) that divulgeth it, and what ever the ſucceſſe be, he alone is concern'd in it; I only ſay for my ſelfe what my Annotations beare in the Frontiſpiece,*

Nec ſatis eſt vulgaſſe fidem——

*That is, that it was not enough to all perſons (though pretenders to Learning) that our* Phyſitian *had publiſh'd his Creed, becauſe it wanted an expoſition. I ſay further that the* German's *is not full, and that* (——— Quicquid ſum Ego quamvis Infra Lucilli cenſum ingeniumq; ——) *my explications do in many things illuſtrate the text of my Author.*

24. *Martii.*
1654.

ANNO-

# *ANNOTATIONS*

## UPON

# RELIGIO MEDICI.

---

## The Epiſtle to the *Reader*.

CErtainly that man were greedy of life who ſhould deſire to live when all the world were at an end;] *This* Mr. Merry-weather *hath rendred thus*; Cupidum eſſe vitæ oportet qui univerſo jam expirante mundo vivere cuperet; *and well enough*; *but it is not amiſſe to remember that we have this ſaying in* Seneca *the* Tragœdian: *who gives it us thus*, Vitæ eſt avidus quiſquis non vult mundo ſecum pereunte mori.

*There*

There are many things delivered Rhetorically.] *The Author herein imitates the ingenuity of St.* Austin, *who, in his* Retract, *corrects himselfe for having delivered some things more like a young Rhetorician than a sound Divine: but though St.* Aug. *doth deservedly acknowledge it a fault in himselfe, in that he voluntarily published such things, yet cannot it be so in this Author, in that he intended no publication of it, as he professeth in this Epistle, and in that other to Sir* Kenelm Digby.

The

## *The First Part.*

*THe generall ſcandall of my profeſſion.*] Phyſitians (of the number whereof it appears by ſeverall paſſages in this Book the Author is one) doe commonly heare ill in this behalf. It is a common ſpeech (but onely amongſt the unlearned ſort) *Vbi tres medici, duo Athei.* The reaſons why thoſe of that profeſſion (I declare my ſelf that I am none but *Cauſarum Actor mediocris*, to uſe *Horace* his phraſe) may be thought to deſerve that cenſure, the Author rendreth *Sect.* 19. Sect. 1 Pag. 1 *f.*

*The naturall courſe of my ſtudies*] The Vulgar lay not the imputation of Atheiſm onely upon Phyſitians, but upon Philoſophers in generall, who for that they give themſelves to underſtand the operations of *Nature*, they calumniate them, as though they reſted in the ſecond cauſes without any reſpect *f*

to

to the first. Hereupon that it was that in the tenth age Pope *Silvester* the second pass'd for a magician, because he understood Geometry and naturall philosophy. *Baron. Annal.* 990. And *Apuleius* long before him laboured of the same suspicion upon no better ground; he was accus'd, and made a learned Apology for himselfe, and in that hath layd downe what the ground is of such accusations, in these words. *Hæc fermè communi quodam errore imperitorum Philosophis objectantur, ut partem eorum qui corporum causas meras et simplices rimantur, inreligiosos putant, eoque aiunt Deos abnuere, ut Anaxagoram & Lucippum et Democritum et Epicurum cæteroſq; rerum naturæ Patronos.* Apul. in Apolog. And it is possible that those that look upon the second causes scattered, may rest in them and go no further, as my *Lord Bacon* in one of his *Essayes* observeth, but our Author tells us there is a true Philosophy from which no man becomes an Atheist. Sect. 46.

*The indifference of my Behaviour and Diſcourſe in matters of Religion.* ] Bigots are ſo overſwayd by a prepoſterous zeale, that they hate all moderation in diſcourſe of Religion, they are the men forſooth----*qui ſolos credant habendos eſſe deos quos ipſi colunt.*----*Eraſmus* upon this accompt makes a great complaint to Sir. *Tho. More* in an Epiſt. of his touching one *Dorpius* a Divine of *Lovaine*, who becauſe, upon occaſion of diſcourſe betwixt them, *Eraſmus* would not promiſe him to write againſt *Luther*, told *Eraſmus* that he was a *Lutheran*, and afterwards publiſhed him for ſuch; and yet as *Eraſmus* was reputed no very good Catholique, ſo for certain he was no Proteſtant.

*Not that I meerely owe this Title to the Font*] As moſt do, taking up their Religion according to the way of their Anceſtors, this is to be blamed amongſt all Perſons: It was practiſed as well amongſt Heathens as Chriſtians.

*Per caput hoc juro, per quod Pater antè ſolebat*, ſaith *Aſcanius* in *Virgil:* and *Apuleius* notes it for an abſurdity. *Vtrum Philoſo-*

*Philosopho putas turpe scire ista, an nescire? negligere, an curare? nosse quanta sit etiam in istis providentiæ ratio, an de diis immortalibus Matri et Patri credere?* faith he in *Apolog.* and so doth *Minutius: unusquisq; vestrum non cogitat prius se debere deum nosse quàm colere, dum inconsultè gestiuntur patentibus obedire, dum fieri malunt alieni erroris accessio, quam sibi credere.* Minut. *in* Octav.

*But having in my riper yeares examined, &c.*] according to the Apostolicall Precept, *Omnia probate, quod bonum est tenete.*

*There being a Geography of Religions*] *i. e.* of Christian Religion, which you may see described in Mr. *Brerewoods* Enquiries; he meanes not of the Protestant Religion, for though there be a difference in Discipline, yet the *Anglican*, *Scotic*, *Belgic*, *Gallican*, and *Helvetic* Churches differ not in any essentiall matter of Doctrine, as by the *Harmony* of *confessions* appeares 5 Epist. *Theod. Bezæ Edmundo Grindallo Ep. Londinen.*

*Wherein I dislike nothing but the Name*]

*Name*] that is Lutheran, Calviniſt, Zuinglian, &c.

*Now the accidentall occaſion wherein, &c.*] This is graphically deſcribed by *Thuanus* in his hiſtory: but becauſe his words are too large for this purpoſe I ſhall give it you ſome what more briefly, according to the relation of the Author of the Hiſtory of the Councel of *Trent*. The occaſion was the neceſſity of Pope *Leo* 10. who by his profuſion had ſo exhauſted the treaſure of the *Church*, that he was conſtrained to have recourſe to the publiſhing of Indulgences to raiſe moneys: ſome of which he had deſtined to his own Treaſury, and other part to his allyes, and particularly to his Siſter he gave all the money that ſhould be rayſed in *Saxony*; and ſhe, that ſhe might make the beſt profit of the donation, commits it to one *Aremboldus* a Biſhop to appoint Treaſurers for theſe Indulgences. Now the cuſtome was, that whenſoever theſe Indulgences were ſent into *Saxony*, they were to be divulged by the Fryars *Eremites* (of which order *Luther* then

was

was) but *Aremboldus* his agents thinking with themſelves, that the Fryars *Eremits* were ſo well acquainted with the trade, that if the buſineſſe ſhould be left to them, they ſhould neither be able to give ſo good an account of their Negotiation, nor yet get ſo much themſelves by it as they might do in caſe the buſineſs were committed to another order, they thereupon recommend it to (and the buſineſſe is undertaken by)
*.l.* the *Dominican* Fryars, who performed it ſo ill, that the ſcandall ariſing both from thence and from the ill lives of thoſe that ſet them on worke, ſtirred up *Luther* to write againſt the abuſes of theſe Indulgences, which was all he did at firſt; but then not long after being provoked by ſome Sermons and ſmall diſcourſes that have been publiſhed againſt what he had written, he rips up the *buſineſſe* from the beginning, and publiſhes xcv. Theſes againſt it at *Wittenberg*. Againſt theſe *Tekel* a *Dominican* writes; then *Luther* adds an explication to his. *Eckius* and *Prierius* Dominicans thereupon take up the controverſie

verſie againſt him, and now *Luther* begins to be hot, and becauſe his adverſaries could not found the matter of indulgences upon other foundations then the *Popes* power and infallibility, that begets a diſputation betwixt them concerning the Popes power, which *Luther* inſiſts upon as inferiour to that of a *generall Councell*, and ſo by degrees he came on to oppoſe the Popiſh Doctrine of *Remiſſion of ſinnes*, *Pennance*, and *Purgatory*, and by reaſon of *Cardinal Cajetans* imprudent mannagement of the conference he had with him, it came to paſſe that he rejected the whole body of Popiſh Doctrine. So that by this we may ſee what was the accidental occaſion wherein, the ſlender meanes whereby, and the abject condition of the perſon by whom, the work of Reformation of Religion was ſet on foot.

*Tet I have not ſo ſhaken hands with thoſe deſperate Reſolutions, (Reſolvers it ſhould be without doubt) who had rather venture at large their decayed Bottome, than bring her in to be new trimm'd in* Sect. 3. Pag. 3. l.

*the Dock, who had rather promiſcuouſly retaine all, then abridge any, and obſtinately be what they are then what they have been, as to ſtand in Diameter and at ſwords points with them : we have reformed from them, not againſt them &c.*]

X. Theſe words by Mr. *Merriweather* are thus rendred, *ſc. Nec tamen in vecordem illũ pertinacium hominum gregem memet adjungo, qui labefactatum navigium malunt fortunæ committere quàm in navale de integro reſarciendum deducere, qui malunt omnia promiſcuè retinere quàm quicquam inde diminuere, et pertinacitèr eſſe qui ſunt quàm qui olim fuerunt, ita uti iſdem ex diametro repugnent: ab illis, non contra illos reformationem inſtituimus &c.* And the Latine Annotator ſits downe very well ſatisfied with it, and hath beſtowed ſome notes upon it; but under the favour both of him and the Tranſlator, this tranſlation is ſo far different from the ſenſe of the Author, that it hath no ſenſe in it, or if there be any conſtruction of ſenſe in it, it is quite beſides the Authors meaning; which will appeare if we conſider the context

context; by that we ſhall finde that the Author in giving an account of his Religion, tells us firſt that he is a Chriſtian, and farther that he is of the reform'd Religion, but yet he ſaith in this place he is not ſo rigid a Proteſtant, nor at defiance with Papiſts ſo farre, but that in many things he can comply with them, (the particulars he afterwards mentions in this ſection) for ſaith he, we have reform'd from them, not againſt them; that is as the *Arch-Biſhop* of *Canterbury* againſt the *Jeſuite* diſcourſeth well, we have made no new Religion nor ſchiſme from the old, but in calling for the old and deſiring that which was novell and crept in might be rejected, and the Church of *Rome* refuſing it, we have reform'd from thoſe upſtart novell Doctrines, but againſt none of the old: and other ſenſe the place cannot beare; therefore how the *Latin Annotator* can apply it as though in this place the Author intended to note the *Anabaptiſts*, I ſee not, unleſſe it were in reſpect of the expreſſion, *vecordem pertinacium hominum gregem*, which truely

truely is a deſcription well befitting them, though not intended to them in this place, howſoever I ſee not any ground from hence to conclude the Author to be any whit inclining to the *Bulke* of Popery (but have great reaſon from many paſſages in this booke to believe the contrary,) as he that prefix'd a preface to the Pariſian Edition of this Booke hath unwarantably done.

But for the miſtake of the Tranſlator it is very obvious from whence that aroſe. I doubt not but it was from the miſtake of the ſenſe of the Engliſh phraſe *Shaken hands*, which he hath rendred by theſe words, *Memet adjungo*, wherein he hath too much playd the Scholar, and ſhew'd himſelfe to be more ſkilfull in forraigne and antient cuſtoms, then in the vernacular practiſe and uſage of the language of his own Country; for although amongſt the Latines protenſion of the Hand were a Symbole and ſigne of Peace and Concord, (as *Alex. ab Alexandro*; *Manum verò protendere, pacem peti ſignificabant* (ſaith he) *Gen. Dier. lib.* 4. cap. *ult.* which alſo

*f.*

is

is conformed by *Cicero pro Dejotaro*, and *Cæsar. l.2. de Bellico Gallico*) and was used in their first meetings, as appeares /.
by the Phrase, *jungere hospitio Dextras*, and by that of *Virgil*,

*Oremus pacem, et Dextras tendamus inermes.*

And many like passages that occurre in the Poets, to which I believe the Translator had respect, yet in moderne practise especially with us in *England*, that ceremony is used as much in our *Adieu's* as in the *first Congresse*, and so the Author meant in this place by saying he had not *shaken hands*; that is that he had not so deserted, or bid farewell to the *Romanists*, as to stand at swords point with them; and then he gives his reasons at those words, *for omitting those improperations &c.* So that in stead of *memet adjungo*, the Translator should have used some word or Phrase of a cleane contrary signification, and in stead of *ex a metro repugnent* it should be *repugnem*.

*Hen.*8. though he rejected the Pope, *Sect.*5. refused not the fai[illegible] of *Rome.*] so much *Pag.* 8.

*Buchanan* in his owne life written by himſelfe teſtifieth, who ſpeaking of his comming into *England* about the latter end of that Kings time, ſaith: *Sed ibi tum omnia adeo erant incerta, ut eodem*
1. *die, ac eodem igne* (very ſtrange!) *utriuſque factionis homines cremarentur, Henrico 8. jam ſeniore ſuæ magis ſecuritati quàm Religionis puritati intento.* And for confirmation of this aſſertion of the Author, *vide Stat.* 31. *H.* 8. cap. 14.

*And was conceived the State of* Venice *would have attempted in our dayes.*] This expectation was in the time of Pope *Paul* v. who by excommunicating that Republique, gave occaſion to the
1. Senate to baniſh all ſuch of the Clergy as would not by reaſon of the Popes command adminiſter the Sacraments, and upon that account the *Jeſuites* were caſt out and never ſince receiv'd into that State.

Sect. 6. Pag. 9. *Or be angry with his judgement for not agreeing with me in that from which perhaps within a [illegible] dayes I ſhould diſſent my ſelfe.*] I cannot thinke but in this

this expreſsion the Author had reſpect to that of that excellent French Writer *Mounſieur Mountaign* (in whom I often trace him.) *Combien diverſement jugeons nous de choſes? Combien de fois changeons nous nos fantaſies? Ce que je tien aujourdhuy, ce que je croy, je le tien & le croy de toute ma Creance, mais ne m'eſt il pas advenu non une fois mais cent, mais mille & tous les jours d'avoir embraſſé quelque autre choſe?* Mountaign. liv. 2. *Des Eſſais.* Chap. 12.

*Every man is not a proper Champion for truth, &c.*] A good cauſe is never betray'd more then when it is proſecuted with much eagerneſſe and but little ſufficiency, and therefore *Zuinglius* though he were of *Caroloſtadius* his opinion in the point of the Sacrament of the *Euchariſt* againſt *Luther*, yet he blamed him for undertaking the defence of that cauſe againſt *Luther*, not judging him able enough for the encounter: *Non ſatis habet humerorũ*, ſaith he of *Caroloſtad.* alluding to that of *Horace*, *Sumite materiã veſtris qui ſcribitis æquã Viribus, et verſate diu quid ferre recuſent*

*Quid valeant humeri.*—— So *Minutius Fœlix*; *Plerumq; pro differentium viribus, et eloquentiæ potestate, etiam perspicuæ veritatis conditio mutetur.* Minut. in Octav. And *Lactantius* saith, this truth is verified in *Minutius* himselfe: for *Him*, *Tertullian* and *Cyprian*, he spares not to blame (all of them) as if they had not with dexterity enough defended the Christian cause against the *Ethniques*. *Lactant. de justitia.* cap. 1. I could wish that those that succeeded him had not as much cause of complaint against him: surely he is noted to have had many errors *contra fidem.*

In *Philosophy*—— there is no man more Paradoxicall then my self, but in *Divinity* I love to keepe the Road, &c.] Appositely to the mind of the Authour saith the *Publisher* of Mr. *Pembell's* book *de origine formarum*, *Certè* (saith he) *in locis Theologicis ne quid detrimenti capiat vel Pax, vel Veritas Christi*—— *a novarum opinionum pruritu prorsus abstinendum puto, usq; adeo ut ad certam regulam etiam loqui debeamus, quod piè et prudenter monet Augustinus* (*de Civ.*

*Dei*

*Dei.* l. 10. cap. 23.) [*nè verborum licentia impia vi gignat opinionem,*] *at in pulvere Scholastico ubi in nullius verba juramus, et in utramvis partem sine dispendio vel pacis, vel salutis ire liceat, major conceditur cum sentiendi tum loquendi libertas, &c.* Capet. *in Ep. Dedicat. Pembel. de origine form. præfix.*

Heresies perish not with their Authors, but like the River *Arethusa*, though they lose their currents in one place, they rise again in another.] Who would not thinke that this expression were taken from Mr. *Mountaigne. l. 2. des Ess. cap.* 12. Where he hath these words, *Nature enserre dans les termes de son progres ordinaire comme toutes autres choses aussi les creances les jugemens et opinions des hommes elles ont leur revolutions*; and that *Mountaigne* tooke his from *Tully. Non enim hominum interitu sententiæ quoque occidunt. Tull. de nat. deorum. l.* 1, *&c.* Of the River *Arethusa* thus *Seneca. Videbis celebratissimum carminibus fontem Arethusam limpidissimi ac perlucidissimi ad imum stagni gelidissimas aquas profundentem, sive illas primum*

*primum naſcentes invenit, ſive flumen integrum ſubter tot maria et à confuſione pejoris undæ ſervatum reddidit.* Senec. *de conſolat. ad Martiam.*

Sect. 7. Pag. 12. *Now the firſt of mine was that of the* Arabians. ] For this Hereſie the Author here ſheweth what it was, they are called *Arabians* from the place where it was foſtered, and becauſe the *Hereſiarch* was not knowne, *Euſeb.* St. *Aug.* and *Nicephorus* do all write of it: the reaſon of this Hereſie was ſo ſpecious, that it drew *Pope John* 22. to be of the ſame perſwaſion. Where then was his infallibility? why, *Bellarmine* tells you he was nevertheleſs infallible for that: for, ſaith he, he maintained this opinion when he might do it without perill of Hereſie, for that no definition of the Church whereby 'twas made Hereſie, had preceded when he held that opinion. *Bellar. l. 4. de Pontif. Roman. cap.* 4. Now this definition was firſt made ('tis true) by Pope *Benedict* in the 14. Age, but then I would aske another queſtion, that is, if till that time there were nothing defined in the *Church* touching the beati-

tude

tude of Saints, what certainty was there touching the ſanctity of any man? and upon what ground were thoſe canoniſations of Saints had, that were before the 14 Age?

*The ſecond was that of* Origen) Beſides St. *Auguſtine*, *Epiphanius* and alſo St. *Hierom* do relate that *Origen* held that not only the ſoules of men, but the *Devils* themſelves ſhould be diſcharged from torture after a certain time: but *Genebrard* endeavours to cleare him of this. *vid. Coquænm. in* 21. *lib. Aug. de Civ. Dei. c.* 17.

*Theſe opinions though condemned by lawfull councells were not Hereſies in me, &c.* ]For to make an Heretique there muſt be not only *Error in intellectu*, but *pertinacia in voluntate.* So St. *Aug. Qui ſententiam ſuam quamvis falſam atque perverſam nulla pertinaci animoſitate defendunt, quærunt autem cauta ſolicitudine veritatem, corrigi parati cum invenerint, nequaquam ſunt inter Hæreticos deputandi. Aug. cont. Manich.* 24. *qu.* 3.

*The deepeſt myſteries that ours con-* Sect. 9. *tains* Pag. 16.

*taines have not only been illuſtrated, but maintayned by Syllogiſme and the Rule of Reaſon.*] and ſince this booke was written, by Mr. *White* in his *Inſtitutiones Sacræ.*

*And when they have ſeene the red Sea doubt not of the miracle.*] Thoſe that have ſeen it, have been better informed then Sr. *Henry Blount* was, for he tells us that he deſired to view the paſſage of *Moſes* into the red ſea (not being above three dayes journey off) but the *Jewes* told him the preciſe place was not known within leſſe then the ſpace of a dayes journey along the ſhoare, wherefore (ſaith he) I left that as too uncertain for any obſervation. *In his voyage into the Levant.*

Sect. 10. Pag. 18. l. 1. I had as lieve you tell me that *anima eſt angelus hominis, eſt corpus Dei,* as *Entelechia; Lux eſt umbra Dei,* as *actus perſpicui:*] Great variety of opinion there hath been amongſt the antient Philoſophers touching the definition of the ſoule. *Thales*, his was, that it is *a Nature without Repoſe. Aſclepiades*, that it is *an Exercitation of ſence. Heſiod*, that it is

*a thing composed of Earth and Water*; *Parmenides* holds, *of Earth and Fire*; *Galen*, that it is *Heat*; *Hippocrates*, that it is *a spirit diffused through the body*: some others have held it to be *Light*; *Plato* saith, 'tis *a Substance moving it self*, and after him commeth *Aristotle* (whom the Author here reproveth) and goeth a degree farther, and saith it is *Entelechia*, that is, that which naturally makes the body to move. But, this definition is as rigid as any of the other; for this tells us not what the *essence origine* or *nature* of the *soule* is, but onely markes an *effect* of it, and therefore signifieth no more than if he had said (as the Author's Phrase is) that it is *Angelus hominis*, or an *Intelligence*, that moveth man, as he supposed those other to do the Heavens.

Now to come to the definition of Light, in which the Author is also unsatisfied with the Schoole of *Aristotle*, he saith, it satisfieth him no more to tell him that *Lux est actus perspicui*, then if you should tell him that it is *umbra Dei*. The ground of this definition given by the *Peripatetiques*, is taken frō a passage

in

in *Aristot. de anima.l.2.cap.7.* Where *Aristotle* saith that the colour of the thing seen doth move that which is *perspicuum actu* (i.e. *illustratam naturam quæ sit in aere aliove corpore transparente*) and that that in regard of its continuation to the eye, moveth the eye, and by its help the internall *sensorium*; and that so vision is perform'd. Now as it is true that the Sectators of *Aristotle* are to blame, by fastening upon him by occasion of this passage, that he meant that those things that made this impresse upon the Organs are meer accidents, and have nothing of substance, which is more then ever he meant, and cannot be maintained without violence to Reason and his owne Principles; so for *Aristotle* himselfe, no man is beholding to him for any Science acquir'd by this definition; for what is any man the neare for his telling him that Colour (admitting it to be a body, as indeed it is, and in that place he doth not deny) doth move *actu perspicuum*, when as the perspicuity is in relation to the eye, and he doth not say how it comes to be perspicuous, which

which is the thing enquired after, but gives it that denomination before the Eye hath perform'd its office; ſo that if he had ſaid it had been *umbra Dei*, it would have been as intelligible, as what he hath ſaid. He that would be ſatisfied how viſion is perform'd, let him ſee Mr. *Hobbs* in *Tract. de nat. human.* cap. 2.

*For God had not cauſed it to raine upon the Earth.*] St. *Aug. de Geneſ. ad literam.* cap. 5, 6. ſalves that expreſſion from any inconvenience; but the Author in *Pſeudodox. Epidemic.* l. 7. cap. 1. ſhewes that we have no reaſon to be confident that this fruit was an *Apple*.

*I beleeve that the* Serpent (*if we ſhall literally underſtand it*) *from his proper forme and figure made his motion on his belly before the curſe.*] Yet the Author himſelfe ſheweth in *Pſeudodox. Epidemic. lib.* 7. cap. 1. that the forme or kinde of this Serpent is not agreed on, yet *Comeſtor* affirm'd it was a *Dragon*, *Eugubinus* a *Baſilisk*, *Delrio* a *Viper*, and others a common Snake: but of what kind ſoever it was, he ſhew'th in the ſame volume

volume *lib.* 5. c. 4. that there was no inconvenience, that the temptation should be perform'd in his proper shape.

I find the tryall of the Pucelage and virginity of women which God ordained the *Jewes*, is very fallible;] *Locus extat. Deut.* c. 22. the same is affirm'd by *Laurentius* in his *Anatom.*

Whole nations have escaped the curse of childbirth, which God seemes to pronounce upon the whole sex] This is attested by Mr. *Montaign*, *Les doleurs de l' enfantiment par les medicines, et pardein mesme estimées grandes et quæ nous passons avec tant de Ceremonies, il ya des nations entieres qui ne'n fuit nul conte.* l. 1. *des Ess.* c. 14.

Sect. 11. Pag. 20. *Who can speake of* Eternity *without a Solœcisme, or think thereof without an Extasie?* Time *we may comprehend &c.*] Touching the difference betwixt *Eternity* and *Time*, there have been great disputes amongst Philosophers, some affirming it to be no more then *duration perpetuall consisting of parts*; and others (to which opinion it appeares by what followes in this Section, the Author adheres)

heres) affirmed (to uſe the Authors phraſe) that it hath no diſtinction of tenſes, but is according to *Boetius* (*lib.* 5. *conſol. proſ.* 6.) his definition, *interminabilis vitæ tota ſimul et perfecta poſſeſſio*, For me, *non norſtum eſt tantas componere lites.* I ſhall onely obſerve what each of them hath to ſay againſt the other. Say thoſe of the firſt opinion againſt thoſe that follow *Boetius* his definition, That definition was taken by *Boetius* out of *Plato's Timeus*, and is otherwiſe applyed though not by *Boetius* yet by thoſe that follow him, than ever *Plato* intended it; for he did not take it in the Abſtract, but in the Concrete, for an *eternall thing*, *a Divine Subſtance*, by which he meant *God* or his *Anima mundi*; and this he did to the intent to eſtabliſh this truth, That no mutation can befall the Divine Majeſty, as it doth to things ſubject to generation and corruption, and that *Plato* there intended not to define or deſcribe any ſpecies of duration: and they ſay that it is impoſſible to underſtand any ſuch ſpecies of duration that is (according to the Authors expreſſion) but one *permanent point.*

Now that which those that follow *Boetius* urge against the other definition is, they say it doth not at all difference *Eternite* from the nature of *Time*, for they say if it be composed of many *Nunc's* or many Instants, by the addition of one more it is still encreased, and by that means *Infinity* or *Eternity* is not included, nor ought more then *Time*. For this see Mr. *White dial. de mundo. Dial.* 3. *Nod.* 4.

*Indeed he onely is, &c.*] This the Author infers from the words of God to *Moses*, *I am that I am*, and this to distinguish him from all others, who (he saith) have and shall be: but those that are learned in the *Hebrew* do affirme that the words in that place (*Exod.* 3.) do not signifie *Ego sum qui sum, & qui est, &c.* but *Ero qui ero, et qui erit, &c. vid. Gassend. in animad. Epicur. Physiolog.* Sect. 12. Pag. 22.

*I wonder how* Aristotle *could conceive the World Eternall, or how he could make two eternities*: ] (that is, that God, and the World both, were eternall) I wonder more at either the ignorance or incogitancy of the *Conimbricenses*,

*censes*, who in their Comment upon the 8. book of *Aristotles Physicks* treating of the matter of Creation, when they had first said that it was possible to know it, and that actually it was known, (for *Aristotle* knew it) yet for all this, they afterwards affirm that considering onely the light of nature, there is nothing can be brought to demonstrate creation; and yet father when they had defined creation to be the production of a thing *ex nihilo*, and had proved that the world was so created in time, and refuted the arguments of the Philosophers to the contrary, they added this, that the world might be created *ab æterno*; for having propos'd this question [*Num aliquid a Deo ex Æternitate procreari potuit?*] they defend the affirmative, and assert that not only incorporeall substances as Angels; or *permanent*, as the celestiall Bodies; or corruptible, as men, &c. might be produced and made *ab æterno*, and be conserved by an infinite time *ex utraq; parte*, and that this is neither repugnant to God the Creator, the things created, nor to the nature of

Creation, for proofe whereof they bring inſtances of the *Sun*, which if it had bin æternall had illuminated eternally, (and the vertue of God, is not leſſe than the vertue of the Sun) And another
r. inſtance they bring of the *divine Word* which was produc'd *ab æterno*: in which diſcourſe and in the inſtances brought to maintain it, it is hard to ſay whether the madneſſe or Impiety be greater; and certainly if Chriſtians thus argue, we have the more reaſon to pardon the poore heathen *Ariſtotle*.

*There is not three, but a Trinity of Soules* ] The *Peripatetiques* held that
t men had three diſtinct ſoules, whom the Heretiques the *Anomæi*, and the *Jacobites* followed. There aroſe a great diſpute about this matter in *Oxford* in the year 1276. and it was then determined againſt *Ariſtotle*. *Danens Chriſt. Eth.* l. 1. c. 4. and *Suarez* in his treatiſe *de cauſa formali Quæſt. An dentur plures formæ in uno compoſito*, affirmeth there was a Synod that did *anathematize* all that held with
ect. 14. *Ariſtotle* in this point.
ag. 27. *There is but one firſt and foure ſecond*
x *cauſes*

*Cauſes in all things*] In that he ſaith there is but one firſt cauſe, he ſpeaketh in oppoſition to the *Manichees*, who held there were *Duo principia*; one from whom came all good, and the other from whom came all evill; the reaſon of *Protagoras* did it ſeemes impoſe upon their underſtandings; he was wont to ſay, *Si deus non eſt, unde igitur bona? Si autem eſt, unde mala?* In that he ſaith there are but four ſecond cauſes, he oppoſeth *Plato*, who to the foure cauſes *materiall*, *efficent*, *formall*, and *finall* addes for a fifth *exemplar* or *idea*, ſc. *Id ad quod reſpiciens artifex id quod deſtinabat, efficit*, according to whoſe minde *Boetius* ſpeaks *lib.* 3. *met.* 9. *de conſ. Philoſoph.*

*O qui perpetuo mundũ ratione gubernas,*
*Terrarum Cœliq; ſator, qui tempus ab ævo*
*Ire jubes, ſtabilisq; manens das cuncta moveri:*
*Quem non externæ pepulerunt fingere cauſæ*
*Materiæ fluitantis opus, verum inſita ſummi*

*Forma boni livore carens: tu cuncta superno*
*Ducis ab exemplo, pulchrum pulcherrimus ipse*
*Mundum mente gerens, similique in imagine formans,*
*Perfectaq; jubens perfectum absolvere parteis.*

And St. *Augustine l.* 83. *quæst.* 46. where (amongst other) he hath these words, *Restat ergo ut omnia Ratione sint condita, nec eadem ratione homo quâ*
1 *equus; hoc enim absurdum est existimare: singula autem propriis sunt creata rationibus.* But these *ideæ Plato's* Scholar *Aristotle* would not allow to make or constitute a different sort of cause from the *formall* or *efficient*, to which purpose he disputes *l.* 7. *Metaphysic.* but he and his Sectators and the *Romists* also agree (as the Author) that there are but the four remembred causes, so that the Author in affirming there are but four, hath no adversary but the *Platonists*, but yet in asserting there are four (as his words imply) there are that

oppose

oppoſe him, and the *Schooles* of *Ariſtot:* and *Ramus.* I ſhall bring for inſtance Mr. *Nat. Carpenter*, who in his *Philoſophia libera* affirmeth there is no ſuch cauſe as that which they call the *Finall cauſe*; he argueth thus; Every cauſe hath an influence upon its effect: but ſo has not the End, therefore it is not a cauſe. The major propoſition (he ſaith) is evident, becauſe the influence of a cauſe upon its effect, is either the cauſality it ſelf, or ſomething that is neceſſarily conjoyned to it: and the *minor* as plaine, for either the end hath an influence upon the effect immediately, or mediately, by ſtirring up the efficent to operate; not immediately, becauſe ſo it ſhould enter either the *conſtitution* or *production*, or *converſation* of the things; but the conſtitution it cannot enter, becauſe the conſttution is onely of *matter* and *forme*; not the Production, for ſo it ſhould concurre to the production either as it is *ſimply the end*, or as *an exciter of the efficent*; but not ſimply as the end, becauſe the end *as end* doth not go before but followeth the thing produced, and

therefore doth not concurre to its production; if they ſay it doth ſo far concurre as it is deſired of the agent or efficent cauſe, it ſhould not ſo have an immediate influence upon the effect, but ſhould onely firſt move the efficient. Laſtly, ſaith he, it doth not enter the conſervation of a thing, becauſe a thing is often conſerved, when it is fruſtrate of its due end, as when its converted to a new uſe and end. Divers other arguments he hath to prove there is no ſuch cauſe, as the finall cauſe, *Nat. Carpenter Philoſoph. liber. Decad.* 3. *Exercitat.* 5. But for all this the Author and he differ not in ſubſtance, for 'tis not the Authors intention to aſſert that the end is in nature præexiſtent to the effect, but onely that whatſoever God has made he hath made to ſome end or other, which he doth to oppoſe the Sectators of *Epicurus*, who maintain the contrary, as is to be ſeen by this of *Lucretius* which followes.

*Illud in his rebus vitium vehemeter & iſtum*

*Effu-*

*Effugere errorem, vitareque præmeditator,*
*Lumina ne facias oculorum clara creata*
*Prospicere ut possimus: & ut proferre viai*
*Proceros passus, ideo fastigia posse*
*Surarum ac feminum pedibus fundata plicari:*
*Brachia tum porro validis ex apta lacertis*
*Esse, manusq; datas utraq; ex parte ministras,*
*Vt facere ad vitā possimus, quæ foret usus:*
*Cætera de genere hoc, inter quæcunq; procantur*
*Omnia perversa præpostera sunt ratione:*
*Nil ideo quoniam natum 'st, in corpore ut uti*
*Possemus; sed quod natum 'st, id procreat usum,*
*Nec fuit ante videre oculorum lumina nata,*
*Nec dictis orare prius, quàm lingua creata 'st,*
*Sed potius longè linguæ præcessit origo*
*Sermonē; multoq; creatæ sunt prius aures*
*Quàm sonus est auditus, & omnia denique membra*

Antè

*Antè fuere, ut opinor, eorum quàm foret usus :*
*Haud igitur potuere utendi crescere causâ*
Lucret lib. 4.

Sect. 15. Pag. 28. *There are no Grotesques in nature, &c.*] So *Monsr. Montaign. Il n'y a rien d'mutil en nature, non pas l'inutilitè mesmes, Rien ne s'est jugere en cet Univers que n'y tienne place opportun.* Esſ. l. 3. c. 1.

*Who admires not* Regio-montanus *his Fly beyond his Eagle?*] Of theſe *Du Bartas.*

*Que diray je de l'aigle*
*D'ont un doct Aleman honore nostre siecle*
*Aigle qui deslogeant de la maistresse main,*
*Aila loin au devant d'un Empereur Germain;*
*Et l'ayant recontrè, soudain d'une aisle accorte,*
*Se tournant le suit au sueil de la porte*
*Du fort Norembergois, que les piliers dorez,*
*Les tapisſez chemins, les arcs elabourez,*
*Les fourdroyans Canons, in la jeusneſſe isnelle,*
*In le chena Senat, n' honnoroit tant come elle.*

Vn

*Vn jour, que cetominer plus des esbats, que de mets,*
*En privè, feſtoyoit ſes ſeignieurs plus aymees,*
*Vne mouſche de fer, dans ſa main receelee,*
*Prit ſans ayde d'autroy, ſa gallardevolee:*
*Fit une entiere Ronde, et puis d'un cerveau las (bras*
*Come ayant jugement, ſe percha ſur ſon*

Thus Engliſhed by *Silveſter.*

*Why ſhould I not that wooden Eagle mention*
*(A learned* German's *late admir'd invention)*
*Which mounting from his fiſt that framed her,*
*Flew far to meet an* Almain *Emperour:*
*And having met him with her nimble traine,*
*And weary wings turning about again,*
*Followed him cloſe unto the Caſtle gate*
*Of* Noremberg; *whom all the ſhowes of ſtate,*
*Streets hang'd with Arras, arches curious built,*

Loud

*Loud thundring Canons, columns richly guilt,*
*Gray-headed ſenat, & youth's gallantiſe,*
*Grac'd not ſo much, as onely this device.*
*Once as this artiſt more with mirth than meat,*
*Feaſted ſome friends that he eſteemed great,*
*From under's hand an Iron fly flew out,*
*which having flown a perfect round about,*
*With weary wings, return'd unto her maſter,*
*And (as judicious) on his Arme ſhe plac'd her.*

*Or wonder not more at the operation of two ſoules in thoſe little bodies, than but one in the Trunck of a Cedar.* ] That is the *vegetative*, which according to the common opinion is ſuppoſed to be in *Trees*, though the *Epicures* and *Stoicus* would not allow any Soul in Plants, but *Empedocles* and *Plato* allowed them not onely a *vegetative* ſoul, but affirm'd them to be *animals*. The *Manichees* went farther and attributed ſo much of the rational ſoul to them, that they accounted it *Homicide* to gather either their flower or fruit, as S. *Aug.* reports. *We*

*We carry with us the wonders we seek without us,* ] So St. *Aug.* l. 10. de civ. c. 3. *Omni miraculo quod fit per hominem maius miraculum est homo.* .1.

*Another of his servant Nature that publique and universal Manuscript, that lies expanſed, &c.* ] So is the description of *Du Bartas* 7. *jour de la sepm:* Sect. 16. Pag. 30.

*Oyes ce Docteur muet estudie en ce liure*
*Qui nuict & jour ouvert t'apprendra de bien viure.*

*All things are artificiall, for Nature is the Art of God.* ] So Mr. *Hobbes* in his *Leviathan* (*in initio*) Nature is the Art whereby God governes the world. .1.

*Directing the operations of single and individuall Essences, &c.* ] Things singular or individuals are in the opinion of Philosophers not to be knowne but by the way of sense, or by that which knows by its Essence, and that is onely God. The Devills have no such knowledge, because whatsoever knowes so is either the cause or effect of the thing knowne; thereupon *Averroes* concluded Sect. 17. Pag. 34.

ded that God was the cause of all things, because he understands all things by his Essence; and *Albertus Magnus* concluded that the inferior intelligence understands the superiour, because it is an effect of the superiour: but neither of these can be said of the *Devil*, for it appears he is not the effect of any of these inferior things, much lesse is he the cause, for the power of creation only belongs to God.

*All cannot be happy at once, because the Glory of one State depends upon the ruine of another.*] This theme is ingeniously handled by Mr. *Montaigne liur.* 1. *des Ess.* cap. 22. the Title whereof is, *Le profit de l'un est dom mage de l'autre.*

Sect. 18. Pag. 37. *'Tis the common fate of men of singular gifts of minde to be destitute of those of Fortune.*] So *Petron. Arbiter. Amor ingenii neminem unquam divitem fecit.* in *Satyric.* And *Apuleius* in Apolog. *Idem mihi etiam* (saith he) *paupertatem opprobravit, acceptum Philosopho crimen & ultro profitendum*; and then a little afterwards, he sheweth that it was the common fate of those that had singular gifts

gifts of mind, *Eeadem enim eſt paupertas apud Græcos in Ariſtide juſta, in Phocyone benigna, in Epaminonda ſtrenua, in Socrate ſapiens, in Homero diſerta.*

*We need not labour with ſo many arguments to confute judiciall* Aſtrology. ] There is nothing in judiciall *Aſtrology* that may render it impious, but the exception againſt it is, That it is vain and fallible, of which any man will be convinced, that has read *Tully de Divinat.* and St. *Aug.* 5. book *de Civ. Dei.*

*There is in our ſoul a kind of Triumvirate——that diſtracts the peace of our Commonwealth, not leſs then did that other the State of* Rome. ] There were two *Triumvirates*, by which the peace of *Rome* was diſtracted, that of *Craſſus*, *Cæſar* and *Pompey*, of which *Lucan l.*1. Sect. 19. Pag. 40.

——*Tu cauſam alorum——*
*Facta tribus Dominis communis Roma, nec unquam*
*In turbam miſſi feralia fœdera Regni.*

And that other of *Auguſtus*, *Antonius* and *Lepidus*, by whom, ſaith *Florus*, *Reſpub.*

*Reſpub. convulſa eſt lacaratag*; which comes ſomewhat neer the Authors words, and therefore I take it that he means this laſt Triumvirate.

*Would diſſwade my belief from the miracle of the brazen Serpent*] Vid. *Coquenum in lib.* 10. *Aug. de Civ. Dei.* cap. 8.

*And bid me miſtruſt a miracle in* Elias, *&c.*] The hiſt. is 18.1. *Reg.* It ſhould be *Elijah.* The Author in 15. *cap.* 7. lib. *Pſeudodox.* ſheweth it was not perform'd naturally, he was (as he ſaith) a perfect miracle.

*To think the conbuſtion of* Sodome *might be naturall*,] Of that opinion was *Strabo*, whereupon he is reprehended by *Genebrard* in theſe words. *Strabo falſus eſt —— dum everſionem addicit ſulphuri et bitumini è terra erumpentibus, quæ erat aſſignanda Cœlo.* i. e. *Deo irato. Tacitus* reports it according to the Bible, *fulminis ictu arſiſſe, &c.*

Sect. 20. Pag. 43. *Thoſe that held Religion was the difference of man from Beaſts, &c.*] *Lactantius* was one of thoſe, *Religioni ergo ſerviendum eſt, quam qui non ſuſcipit, ipſe*

*ipſe ſe proſterui in terram, & vitam pecudum ſecutus humanitate ſe abdicat.* Lactant. *de falſ. Sapientia.* cap. 10.

*The Doctrine of* Epicurus *that denyed the providence of God was no Atheiſme, but, &c.* ] I doubt not but he means that delivered in his Epiſtle to *Menæceus* and recorded by *Diogenes Laertius* lib. 10. *Quod beatum æternumq; eſt, id nec habet ipſum negotii quicquam, nec exhibet alteri, itaque neque ira, neque gratia tenetur, quòd quæ talia ſunt imbecillia ſunt omnia,* which the *Epicurean* Poet hath delivered almoſt in the ſame words.

*Omnis enim per ſe divum natura neceſſe eſt*
*Immortali ævo ſummâ cum pace fruatur,*
*Semota à noſtris rebus ſejunctaq; longè:*
*Nam privata dolore omni, privata periclis*
*Ipſa ſuis pollens opibus nihil indiga noſtri*
*Nec bene pro meritis capitur, nec tangitur ira.*

Lucret. *lib.* 2.

* *That villanie and Secretary of Hell, that compoſed that miſcreant piece of the*

*three Impostors*] It was *Ochinus* that composed this peice, but there was no less a man then the Emperour *Frederick* the second, that was as lavish of his tongue, as the other of his Pen; *Cui sæpe in ore, Tres fuisse insignes Impostores, qui genus humanum seduxerunt: Moysem, Christum, Mahumetem. Lips. monit. et exempl. Politic.* cap.4. And a greater then he, Pope *Leo* 10. was as little favourable to our Saviour when he us'd that speech which is reported of him, *Quantas nobis divitias comparavit ista de Christo fabula!*

Sect.21. Pag.45. *There are in Scriptures stories that do exceed the fables of Poets .*] So *the* Author of *Relig. Laici. Certè mira admodum in S.S. plus quam in reliquis omnibus Historiis traduntur,* (and then he concludes with the Author) *Sed quæ non retundunt intellectum sed exercent.*

*Yet raise no question who shall rise with that rib at the Resurrection* ] The Author *cap.2.l .7. Pseudodox.* sheweth that it appeares in Anotomy, that the ribbes of Man and Woman are equall.

*Whe-*

*Whether the World were created in Autumne, Summer, or the Spring, &c.*] In this matter there is a consent betwixt two learned Poets, *Lucretius* and *Virgil*, that it began in *Spring*.

*At novitas mundi nec frigora dura ciebat,*
*Nec nimios æstus, nec magnis viribus auras.*
*Lucretius*

Which he would not have to be understood of Autumne, because that resembles old age rather then Infancy. He speaks expresly of the fowles.

*Principio genus alitum variæq; volucres*
*Ova relinquebant exclusæ tempore verno.*
Lucret.

Then for *Virgil*.

*Non alios prima nascentis origine mundi*
*Illuxisse dies aliumve habuisse tenorem*
*Crediderim, ver illud erat, ver magnus agebat*

*Orbis, et hibernis parcebant flatibus Euri.*
*Virgil.* 2. Georgic.

But there is great difference about it betwixt Church Doctors, some agreeing with these Poets, and others affirming the time to be Autumne; but truly, in strict speaking, it was not created in any one, but all of the seasons, as the Author saith here, and hath shewed at large *Pseudodox. Epidemic.* lib.6 cap. 2.

sect.22. pag.48. 1. *'Tis ridiculous to put off or drown the generall flood of* Noah *in that great particular inundation of Deucalion*] as the Heathen some of them sometimes did, *Confuderunt igitur sæpe ethnici particularia illa diluvia, quæ longè post secuta sunt, cum illo universali quod præcessit, ut ex fabulis in Dilnvio Deucalionæo sparsis colligere licet; non tamen semper nec ubique. Author. observat. in Mytholog. Nat. Com.* then amongst those that confound them, he reckons *Ovid* and *Plutarch.*

*How all the kindes of Creatures, not only in their own bulkes, but with a competency*

*tency of food and ſuſtenance might be preſerved in one Arke and within the extent of 300 Cubits, to a reaſon that rightly examines it will appeare very feaſible.* ] Yet *Apelles* the Diſciple of *Mercion*, tooke upon him to deride the Hiſtory of *Moſes* in this particular, alleadging that it muſt needs be a fable for that it was impoſſible ſo many creatures ſhould be contain'd in ſo ſmall a ſpace. *Origen* and St. *Aug.* to anſwer this pretended difficulty alleadge, that *Moſes* in this place ſpeaks of Geometricall (and not vulgar) cubits, of which every one was as much as ſix vulgar ones; and ſo no difficulty But *Perer. l. 10. com. in Geneſ. quaſt. 5. de arca*, rejects this opinion of *Origen*, as being both againſt reaſon and Scripture, 1. Becauſe that ſort of Cubit was never in uſe amongſt any people, and therefore abſurd to thinke *Moſes* ſhould intend it in this place. 2. If *Moſes* ſhould not ſpeake of the ſame Cubits here, that he mentions in other places, there would be great æquivocation in Scripture: now in another place, *i.e. Exod.* 27. he ſaith God commanded

him to make an *Altar* three Cubits high, which if it ſhall be intended of Geometricall Cubits, it will containe 18. vulgar Cubits, which would not onely render it uſeleſs, but would be contrary to the cammand, which he ſaith God gave him, *Exod.*20. *Thou ſhalt not go up by ſteps to my Altar.* For without ſteps what man could reach it? it muſt therefore be meant of ordimary Cubits, but that being ſo, it was very feſible. I can
1. more eaſily believe then underſtand it.

*And put the honeſt Father to the Refuge of a Miracle* ] This honeſt Father was St. *Aug.* who delivers this opinion that it might be miraculouſly done. *lib.* 16. *de Civ. Dei.* cap.7. where having
2. propos'd the queſtion how it might be done, he anſwers, *Quod ſi homines eas captas ſecum adduxerunt, et eo modo ubi habitabant earum genera inſtituerunt, venandi ſtudio fieri potuiſſe incredibile non eſt, quamvis juſſu dei ſive permiſſu etiam opere Angelorum negandum non ſit potuiſſe transferri*; but St. *Aug.* ſaith not that it could not be done without a miracle.

*And* 1500. *yeares to people the World, as full a time, &c.*]

*That* Methuſalem *was the longeſt liv'd of all the children of* Adam, *&c.*] See both theſe points cleared by the Author in *Pſeudodox. Epidemic.* the firſt, *lib.* 6. cap. 6. the other, *l.* 7. cap. 3.

*That* Judas *periſhed by hanging himſelfe, there is no certainty in Scripture, though in one place it ſeemes to affirme it, and by a doubtfull word hath given occaſion to tranſlate it; yet in another place in a more punctuall deſcripition it makes it improbable, and ſeemes to overthrow it.*] Theſe two places that ſeem to contradict one another are *Matthew* 27. 5. and *Acts* 1. 18. the doubtfull word he ſpeaks of is in the place of *Matthew*, it is ἀπήγξατο, which ſignifieth ſuffocation, as well as hanging (ἀπηλθὼν ἀπήγξατο, which may ſignifie literally, after he went out he was choak'd) but *Eraſmus* tranſlates it, *abiens laqueo ſe ſuſpendit:* the words in the *Acts* are, *When he had thrown down himſelf headlong, he burſt in the midd'ſt, and all his bowels guſhed out*; which ſeemes to differ much from the

expreſſion of *Matthew*, yet the antient writers, and fathers of the Church do unanimouſly agree that he was hanged; ſome I ſhall cite. *Anaſtaſ. Sinaita. l. 7. Anagog. Contempl. Unus latro ingratus cum eſſet typus Diaboli, et Serpentis, et Judæ, qui ſe in ligno ſuffocavit. Gaudentius Brixienſ. tract. 13. de natal. Dom. Mortem debitam laqueo ſibimet intulit præparato, &c. Drogottoſhen. de ſacram. dominic. paſſ. Jamdiù erat quidem quòd a Chriſto receſſerat, et avaritiæ laqueo ſe ſuſpenderat, ſed quod fecerat in occulto, palàm omnibus innotuit. S. Martialis in Ep. ad Tholoſanos. Non ſuſtinuit pœnitentiam, donec laqueo mortis ſeipſum conſumpſit. Ignat. ad Philippenſ. Diabolus laqueum ei oſtendit, et ſuſpendium docuit. Leo. Serm. 3. de paſſion. —— ut quia facinus omnem menſuram ultionis exceſſerat, te haberet impietas tua judicem, te pateretur ſua pœna Carniſicem. Theodoret. lib. 1. hæretic. fabul. Ille pratinus ſtrangulatus eſt, quæ fuit merces ejus proditionis. Chryſoſtom. hom. 3. de proditore. Pependit Cœlum Terramq; intermedius vago funere ſuffocatus, et cum ſta-*

*gitio ſuo tumefacta viſcera crepuerunt, &c.* Bernard. *ſerm.* 8. *in Pſalm.* 9. *Judas in aere crepuit medius.*

There are thoſe that are ſo particular that they acquaint us with the manner, as *that it was done with a Cord. Antiochus Laurenſis, Spem omnem à ſe cum abjeciſſet inſiliente in eum inimico (ſc. Diabolo) funiculo ſibi præfocavit gulam. Oecumen. in Act. fracto funiculo quo erat ſuffocatus decidit in terram præcipitiò.* 2. *That it was done on a* Fig-tree, Beda. *Portam David egredientibus fons occurrit in Auſtrum per vallem directus. ad cujus medietatem ab occaſu Judas ſe ſuſpendiſſe narratur. Nam et ficus magna ibi et vetuſtiſſima ſtat.*

Juvenc. *l.* 4. *Hiſt. Evangelic.*

*Exorſuſq; ſuus laqueo ſibi ſumere pœnas,*
*Informem rapuit ficus de vertice mortem.*

3. Some acquaint us with the time when it was done, *viz.* the *next day after he had given the Kiſſe.* So *Chryſoſtom. Homil.* 1. *de proditor. et myſterio* 1.

*Can-*

*Cœn. dominic. Guttur prophanum quod hodiè Christo extendis ad osculũ, crastinũ es illud extensurus ad laqueum.* But there are two, that is, *Euthymius* and *Oecumenius*, that tell us, *that the hanging did not kill him*, but that either the rope broke, or that he was cut down, and afterwards cast himselfe down headlong, as it is related in the before mentioned place of the *Acts*. *Agnitus à quibusdam depositus est ne præfocaretur, deniq; postquàm in secreto quodam loco modicè vixisset tempore præceps factus sive præcipitatus, inflatus, diruptus, ac diffissus est medius, et effusa sunt omnia viscera ejus; ut in Actis. Euthym.* cap. 67. *in Matth. Judas suspendio è vita non decessit, sed supervixit, dejectus est enim priusquam præfocaretur, idq; Apostolorum Acta indicant quòd pronus crepuit medius. Oecumen. in Act.* And this may serve to reconcile these two seemingly disagreeing Scriptures.

*That our fathers after the Flood erected the Tower of* Babel ] For this see what the Author saith in his *Pseudodox. Epidemic.* l. 7. cap. 6.

And

*And cannot but commend the judgement of* Ptolemy ] He meanes of *Ptolemeus Philadelphus* who founded the Library of *Alexandria*, which he ſpeakes of in the next Section, he was King of *Egypt*, and having built and furniſh'd that library with all the choiceſt bookes he could get from any part of the world, and having good correſpondence with *Eleazer* the high Prieſt of the *Jewes*, by reaſon that he had releaſed the *Jewes* from Captivity, who were taken by his prodeceſſor *Ptolemeus Lagi*; he did by the adviſe of *Demetrius Phalereus* the *Athenian*, whom he had made his Library keeper, write to *Eleazer*, deſiring him, that he would cauſe the books of the *Jewes* which contained their lawes to be tranſlated for him into Greek, that he might have them to put into his Library: to which the prieſt conſents; and for the Kings better ſatisfaction, ſends to him copies of the bookes, and with the ſame, 72 Interpreters ſkilled both in the Greek and Hebrew Language, to tranſlate them for him into Greek, which afterwards they perfor-

Sect. 23. Pag. 51.

med

med. This is for certain, but whether they translated onely the *Pentateuch*, as St. *Jerome* would have it, or together with that the books of the Prophets also, as *Leo de Castro* and *Baronius* contend, I undertake not to determine: but as to that part of the story, that these Interpreters were put into so many several Cells whilest they were about the work of translation, and notwithstanding they were thus severed, that they all translated it *totidem verbis*, it is but reason to think with St. *Jerome* (notwithstanding the great current of Authority against him) that it is no better then a fable.

1. *The Alcoran of the Turks (I speake without præjudice) is an ill composed piece containing in it vain and ridiculous errors in Philosophy, &c.*] It is now in every mans hand, having been lately translated into English; I shall therefore observe but these few particulars in it, in regard the booke it selfe is so common; and indeed they are not mine own but *Lipsius* his observations. He begins, *O nugas, ô deliria! primum* (saith he)

ne) *commentus est, Deum unum solidumq;* (ὁλόσφυρον *Græci exprimunt*) *eundemq; incorporeum esse. Christum non Deum, sed magnum vatem et prophetam, se tamen majorem, et proximè à Deo missum; præmia qui ipsum audient Paradisum, qui post aliquot annorum millia reserabitur, ibi quatuor flumina lacte, vino, melle, aqua fluere, ibi palatia et ædificia gemmata atq; aurata esse, carnes avium suavissimarum, fructus omne genus quos sparsi jacentesq; sub umbra arborum edent: sed caput fælicitatis, viros fæminasq; majores solito magnis Genitalibus, assidua libidine, et ejus usu sine tædio aut fatigatione.* These and some others that are in the Alchoran he reckons up. *Sed et Physica quoque miranda* (saith he) *nam facit Solem et Lunam in equis vehi, illum autem in aquam calidam vespere mergi, et benè lotum ascendere atq; oriri, Stellas in aere è catenis aureis pendere: terram in bovini cornu cuspide stabilitum, et agitante se bove ac succutiente fieri terræ motum; hominem autem ex hirudine aut sanguisuga nasci, &c.* Just Lips. *Monit. et Exempl. Politic.* cap. 3.

*I believe*

† *I believe besides* Zoroaster *there were divers others that wrote before* Moses. *Zoroaster* was long before *Moses*, and of great name, he was the Father of *Ninus*. *Justin.* l. 1. *Si quamlibet modicum emolumentum probaveritis, ego ille sim Carinondas, vel Damigeron, vel is Moses, vel Jannes, vel Appollonius, vel ipse Dardanus, vel quicunq; alius* post Zoroastrem *et Hostanem inter Magos celebratus est.* Apuleius *in* Apol.

Sect. 24. Pag. 52. ‡ *Others with as many groanes deplore the combustion of the Library of* Alexandria ] This was that Library before spoken of, set up by *Ptolemaus philadelphus*; in which 'tis reported by *Ammianus Marcellinus* there were 700000. volumes; it was burnt by *Jul. Cæsar* meanes, whose Navy being environed before *Alexandria*, he had no meanes to keep off the enemy, but by flinging of fire, which at lenght caught the Library and consumed it, as *Plutarch* has it in *Vita Cæsaris*: but notwithstanding we have no reason to believe it was quite consumed, because *Sueton.* in *Claudius*, tells us, that that Emperour added another

*ther* to it, and there must be somewhat before, if it were an addition; but true it is, too many of the books perished: to repaire which losse, care was taken by *Domitian* the Emperour, as the same *Sueton.* and *Aurel. Victor* do relate.

*I would not omit a copy of* Enochs *Pillars, had they many nearer Authors than* Josephus, *&c.* ] For this the Story is, that *Enoch* or his father *Seth* having been inform'd by *Adam* that the World was to perish once by water, and a second time by fire, did cause two Pillars to be erected, the one of Stone against the water, and another of Brick against the fire, and that upon those Pillars was engraven all such learning as had been delivered to, or invented by mankinde, and that thence it came that all knowledge and learning was not lost by means of the floud, by reason that one of the Pillars (though the other perished) did remain after the floud; and as *Josephus* witnesseth, till his time, *lib.* 1. *Antiq. Judaic.* cap. 3. X

*Of those three great inventions of* Germany *there are two which are not without* †

*without their incommodities*] those two he means are *Printing* and *Gunpowder*, which are commonly taken to be *German* Inventions, but Artillery was in *China* above 1500. years since, and Printing long before it was in *Germany*, if we may beleive *Juan Goncales Mendoza* in his *Hist.* of *China lib.* 3. cap. 15. 16. The incommodities of these two inventions, are well described by *Sam. Daniel. l.* 6. of the civill Wars.

4. Fierce *Nemesis* mother of fate & change,
Sword bearer of the eternal providence,
Turns her stearne look at last into the West,
As griev'd to see on earth such hapy rest;
And for *Pandora* calleth presently,
*Pandora Joves* faire guift, that first deceived,
Poore *Epimetheus* in his imbecillity.
That though he had a wondrous boon received,
By means whereof curious mortality
Was of all former quiet, quite bereaved.
To whom being come deckt with all qualities,

The

The wrathful goddeſs breaks out in this wiſe:
Doſt thou not ſee in what ſecure eſtate,
Thoſe flouriſhing fair Weſtern parts remain?
As if they had made covenant with fate,
To be exempted, free from others pain,
At one with their deſires, friends with debate, (own gain.
In peace with Pride, content with their
Their bounds contain their minds, their mindes applyed
To have their bonds with plenty beautified.
Devotion (Mother of Obedience)
Beares ſuch a hand on their credulity,
That it abates the ſpirit of eminence,
And buſies them with humble piety;
For ſee what works, what infinite expenſe,
What Monuments of zeale they edifie,
As if they would, ſo that no ſtop were found,
Fill all with Temples, make all holy ground.
But we muſt cool this all beleiving zeal,
That hath enjoyed ſo faire a turne ſo long, &c.

Diſlike of this firſt by degrees ſhall ſteal,
As upon ſouls of men perſwaded wrong;
And that the ſacred power which thus hath wrought
Shall give her ſelfe the ſword to cut her throat. (traine
Go therefore thou with all thy ſtirring
Of ſwelling Sciences (the gifts of grief)
Go looſe the links of that ſoul-binding chain,
Inlarge this uninquiſitive Beliefe, (taine
Call up men ſpirits that ſimpleneſſe re- (the thiefe
Enter their hearts, and knowledge make
To open all the doors to let in light,
That all may all things ſee, but what is right.
Opinion arme againſt opinion (growne)
Make new-borne contradictions ſtil ariſe
As if Thebes Founder (*Cadmus*) tongues had ſowne
In ſtead of teeth, for greater mutinies:
Bring new defended faith againſt faith known,
Weary the Soul with contrarieties,
Till all Religion become retrograde,
And that faire tye the maſke of ſin be made.

And

And better to effect a ſpeedy end,
Let there be found two fatal Inſtruments,
The one to publiſh, th' other to defend *Printing.*
Impious contention and proud diſcontents (ſend
Make that inſtamped characters may
Abroad to thouſands, thouſand mens intents, (more,
And in a moment may diſpatch much
Then could a world of pens performe before.
Whereby all quarrels, titles, ſecrecies,
May unto all be preſently made known,
Factions prepar'd, parties allur'd to riſe,
Seditions under fair pretences ſown,
Whereby the vulgar may become ſo wiſe
That with a ſelf-preſumption overgrown
They may of deepeſt myſteries debate,
Controul their betters, cenſure acts of State. (ſhall
And then when this diſperſed miſcheif
Have brought confuſion in each myſtery,
Call'd up contempts of State, in generall,
And ripen'd the humour of impiety,
Then take the other engine wherewithal *Guns.*
They may torment their ſelf-wrought miſery,

And ſcourge each other in ſo ſtrange a
wiſe,
As time or tyrants never could deviſe,&c

See *Bellermontan.* in his *Diſſertat. politic. diſſert.* 29. and 30.

For the other Invention, the Latine
15. Annotator doubts whether the Author meane Church-organs, or Clocks? I ſuppoſe he meanes Clocks, becauſe I finde that Invention reckon'd by a *German*, with the other two, as a remarkable one. It is by *Busbequius* ſpeaking of the Turks, who hath theſe words. *Teſtes majores minoreſq; bombarda, multaq; alia quæ ex noſtris excogitata ipſi ad ſe avertunt; ut libros tamen typis excuderent, horologia in publico haberent, nondum adduci potuerunt. Epiſt. Legat. Turcic.* I ſuppoſe if he had knowne any Invention which next to the other two had been greater then this, he would not have named this, and this being the next conſiderable, we have no cauſe to doubt but the Author meant it.

*To maintaint he Trade and Myſtery of Typographers*] Of this *Cunæus* in his *Satyre Sardi vænales. Qui bis in anno nomen ſuum ad Germanorũ nundinas non tranſmittit, eruditionem ſuam in ordinem coactam credit, itaq; nunquam tot fungi una pluvia naſcuntur, quot nunc libri uno die.*

*The Turk in the bulk he now ſtands, is beyond all hope of converſion.*] That is, in reſpect of his great ſtrength, againſt which it is not probable the chriſtians will prevaile, as it is obſerved by *Monſieur De Silhon. La Race des Ottomans* (ſaith he) *que oſte a deiu la Religion qu'il a revelee, et aux hommes la liberte que le droit des Gens leur laiſſe a fait tant de progres depuis trois Cens et quelques annees qu' il ſemble qu' elle n' ait plus nen a craindre de dehorſe, et que ſon empire ne puiſſe perirqu par la corruption de dedans, et par la diſſolution des parties qui compoſent un corps ſi vaſte. Mr. de Silhon en ſon Miniſt. D' Eſtat. l.* 1. c. Sect. 25 Pag. 55

*None can more juſtly boaſt of perſecutions, and glory in the number and valour of martyrs.*] Of the fortitude of the

Christians in this particular, *Minutius Felix*, in the person of the Ethnique, hath these words. *Permira stultitia et*
1. *incredibili audacia spernunt tormenta præsentia, dum incerta metuunt et futura; et dum mori post mortem timent, interim mori non timent.* And afterwards, when he speaks in the person of the Christian, he saith, that christianwomen and children have in this surpassed *Scævola* and *Regulus*; *Viros* (saith he) *cum Mutio vel cum Atilio Regulo cumparo? pueri et mulierculæ nostræ cruces et Tormenta, feras, et omnes suppliciorum terriculas inspirata patientia doloris illudunt.* Minut. *in* Octav. *vide Aug. de Civ. dei.* l. 1. c. 23, 24.

*If we shall strictly examine the circum-*
4. *stances and requisites which* Aristotle *requires to true and perfect valour, we shal finde the name onely in his Master* Alexander, (*that is no more than the name*) *and as little in that Romane worthy* Julius Cæsar;] *Aristot.* 3. *Ethic.* cap. 6. amongst other requisites requires to valour, that it keep a mediocrity betwixt Audacity and Feare; that we thrust not

our

our ſelves into danger when we need not; that we ſpare not to ſhew our valour when occaſion requires: He requires for its proper object, Death; and to any death, he prefers death in warre, becauſe thereby a man profits his Country and Friends, and that he calls *mors honeſta*, an honeſt or honorable death, and thereupon he defines a valiant man, to be, *Is qui, morte honeſta propoſita iiſq; omnibus quæ cum ſint repentina mortem adferunt metu vacat.* So that by the Authors ſaying, there was onely the name in *Alexander*, he means onely that which is rendred in the two laſt words *metu vacans*, and not the reſt that goes to make up the definition of a valiant man, which is very truly affirmed of *Alexander*, who expoſed himſelfe to hazzard many times when there was no cauſe for it: As you may read, in *Curtius*, he did, in the ſiege of *Tyrus* and many other wayes. *Cettuy-cy ſemble recercher et courir a force les dangiers comme un impetenx torrent, qui choque et attaque ſans diſcretion, et ſans chois tout ee qu'l rencontre*, ſaith *Montaign.* ſpeaking

of *Alexander*. l. 2. *des Eſs.* cap. 34. And for *Cæſar* it cannot be denyed but in his warres he was many times (though not ſo generally as *Alexander*) more adventurous then reaſon military could warrant to him, and therefore *Lucan* gives him no better character than

*Acer et indomitus quò ſpes quòque ira vocaſſet*
*Ferre manum, &c.*

*Lucan.* lib. 1.

To inſtance in ſome particulars, with what an inconſiderable ſtrenght did he enterprize the Conqueſt of *Egypt*, and afterwards went to attaque the forces of *Scipio* and *Juba*, which were ten times more then his owne; after the battle of *Pharſalia*, having ſent his Army before into *Aſia*, and croſſing the Helleſpont with one ſingle veſſel, he there meets *Lucius Caſſius* with ten men of warre, he makes up to him, ſummons him to render, and he does it. In the famous and furious ſiege of *Alexia* where he had 80000. men to make defence againſt

gainſt him, and an Army of one hundred and nine thouſand horſe, and two hundred and forty thouſand foot, all marching towards him, to rayſe his ſiege, yet for all that he would not quit the ſiege, but firſt fought with thoſe without and obteined a great victory over them, and ſoon afterwards brought the beſieged to his mercy.

*The Councell of* Conſtance *condemns* John Huſſe *for an Heretick, the Stories of his own party ſtyle him a Martyr.*] *John Huſſe* did agree with the Papiſts againſt us in the point of Invocation of Saints, prayers and ſacrifice for the dead, free will, good works, confeſſion of ſins, Seven Sacraments, &c. *Gordon. Huntl. contr.* 3. *de Sacr. Euch.* cap. 17. Yet was he condemned for maintaining certaine Articles ſaid by that *Councill* to be hereticall and ſeditious, and was burnt for Hereſy: now as I will not take upon me to ſay he was an *Heretique*, ſo can I not maintaine that he was a *Martyr*, if it be but for this one Article which in the 15. ſeſſ. of that Councell was objected againſt him which he did ac-

Sect. 26. Pag. 57. †

acknowledge, but would not recall, i.e. *Nullus eſt Dominus civilis, dum eſt in peccato mortali.* If that Doctrine ſhould be believed we ſhould have little obedience to civill Magiſtrates, and without that how miſerable is humane condition? That which begat compaſſion towards *Huſſe* in thoſe of his own party was, that he had a ſafe conduct from the Emperour *Sigiſmund*; and therefore it was, ſay they, a violation of publique faith in the *Councell* and *Emperour* in putting him to death.

*That wiſe heathen* Socrates *that ſuffered on a fundamentall point of Religion, the Unity of God.*] That *Socrates* ſuffered on this point, divers Chriſtian Writers do object to the Ethniques, as *Juſtin Martyr.* Apol. 2. *Euſeb.* l. 5. *de præparat. Evangelic.* c. 14. *Tertull.* in *Apolog* cap. 14. and *Lactant. de juſtitia* cap. 15. whoſe words are theſe. *Plato quidem multa de uno Deo locutus eſt, à quo ait conſtitutum eſſe mundum, ſed nihil de Religione; ſomniaverat enim Deum, non cognoverat. Quod ſi juſtitiæ defenſionem vel ipſe vel quilibet*

*bet alius implere voluiſſet, inprimis Deorum Religiones evertere debuit quia contrariæ pietati. Quod quidem Socrates quia facere tentavit in carcerem conjectus eſt, ut jam tunc appareret quid eſſet futurum iis hominibus qui juſtitiam veram defendere, Deoque ſingulari ſervire cœpiſſent.*

*I have often pitied the miſerable Biſhop that ſuffered in the cauſe of* Antipodes] The ſuffering was that he loſt his Biſhopick for denying the *Antipodes.* vid. *Aventin. in Hiſt. Boio.* Beſides him, there were other Church-men of great note, that denyed *Antipodes*, as *Lactantius*, *Auguſtin*, and *Bede.*

*I hold that God can do all things: How he ſhould worke contradictions, I do not underſtand, yet dare not therfore deny*] Who would not thinke the Author had taken this from Mr. *Montaign*, whoſe words are, *Il m'a touſiours ſemble qu'a un homme Chriſtien, cette ſorte de parler eſt plein d'indiſcretion et d'irreverence* [*Deiu ne ſe peut diſdire,*] [*Deiu ne peuit faire cecy ou cela.*] *je ne trouve pas bon d'enfermer ainiſi la puiſſance divine* Sect. 27. Pag. 62.

*vine ſous les loix de noſtre parole. Et l'apparence qui ſ'offre a nous en ses propoſitions, il la faudroit repreſenter plus reverement, et plus Religieuſement.* Liv. 2. des Eſt. c. 12.

† *I cannot ſee why the Angell of God ſhould queſtion* Eſdras *to recall the time paſt, if it were beyond his own power, or that God ſhould poſe mortality in that which he was not able to performe himſelf.*] Sr. *K. Digby* in his Notes upon this place ſaith there is no contradiction in this, becauſe he ſaith it was but putting all things that had motion into the ſame ſtate they were in at that moment, unto which time was to be reduced back, and from thence letting it travile on again by the ſame motions, &c. which God could do. But under favour the contradiction remaines, if this were done, thât he mentions; for Time depends not at all upon motion, but has a being altogether independent of it, and therefore the ſame revolution would not bring back the ſame time: for that was efflux'd before; as in the time of *Joſhua* when the Sun ſtood ſtill, we

we cannot but conceive though there were no motion of the Sun, but that there was an efflux of Time, otherwiſe how could the text have it, *That there was not any day, before or after, that was ſo long as that?* for the length of it muſt be underſtood in reſpect of the flux of Time. The reaſoning of Sr. *Kenelme* is founded upon the opinion of *Ariſtot.* who will needs have it, that Time cannot be without mutation; he gives this for a reaſon, becauſe when we have ſlept and cannot perceive any mutation to have been, we do therefore uſe to connect the time of our ſleeping, and of our awaking together, and make but one of it: to which it may be anſwered, although ſome mutation be neceſſary that we may marke the flux of time, it doth not therefore follow that the mutation is neceſſary to the flux it ſelf.

*I excuſe not* Conſtantine *from a fall off his Horſe, or a miſcheife from his enemies, upon the wearing thoſe nayles &c.* Sect. Pag.
*Hac de re videatur P. Diac. hiſt. miſcell.*

*I wonder how the curioſity of wiſer heads could paſſe that great and indiſputable* Sect. Pag.

*table miracle, the ceſſation of oracles,*] There are three opinions, touching the manner how the prædictions of theſe Oracles were perform'd: Some ſay by vapour, ſome by the intelligences, or influences of the Heavens, and others ſay by the aſſiſtance of the Devills: Now the indiſputable miracle the Author ſpeaks of, is, that they ceaſ'd upon the coming of Chriſt; and it is generally ſo believed, and the Oracle of Delphos delivered to *Auguſtus*, mentioned by the Author in this Section, is brought to prove it, which is this.

*Me puer Hebræus divos deus ipſe gubernans*
*Cedere ſede jubet, tristemque redire ſub orcum.*
*Aris ergo dehinc tacitus diſcedito noſtris.*

But yet it is ſo far from being true that their ceſſation was miraculous, that the truth is, there never were any prædictions given by thoſe oracles at all.

That their ceſſation was not upon the coming of Chriſt, we have luculent teſtimony out of *Tully*, in his 2. *lib. de Divinat.* which he writt many yeares before Chriſt was borne, who tells us that they were ſilent (and indeed he never

ver thought they were otherwiſe) long before that time, inſomuch that they were come into contempt, *Cur iſto modo jam oracula Delphis non eduntur, non modò noſtra ætate, ſed jamdiù jam ut nihil poſſit eſſe contemptius.* So that for that of *Delphos* which was the moſt famous of them all, we ſee we have no reaſon to impute the ceſſation of it to Chriſt, Why therefore ſhould we do ſo for any of the reſt?

2. For their predictions, let us conſider the three ſeverall wayes before mentioned, whereby they are ſuppoſed to operate; and from thence ſee whether it be probable that any ſuch oracles ever were.

The firſt Opinion is, that it was by exhalation or vapour drawne up from the earth, and gives this for a reaſon of their being, that they were for a time nouriſhed by thoſe exhalations; and when thoſe ceaſed, and were exhauſted, the oracles famiſh'd and dyed for want of their accuſtom'd ſuſtenance: this is the farre-fetcht reaſon given by *Plutarch* for their defect; but 'twas not deviſed by him, but long before, as appears in

in that *Tully* ſcoffes at it *lib. de divinat.* *de vino aut ſalſamento putes loqui* (ſaith he) *quæ evaneſcunt vetuſtate.* This ſeem'd abſurd to others, who do therefore ſay this was not to be attributed to any power of the Earth, but to the power of the Heavens or *Intelligences Celeſtiall*, to certain aſpectes whereof they ſay the Statua's of thoſe oracles were ſo adapted, that they might divine and foretell future events. But yet to others this way ſeemeth as abſurd, as the other; for, ſay they, admitting that there were an efficacy in the Heavens, more then in the Earth, yet how can it be that men ſhould come by the ſkill to fit the Statua's to the Aſpects or influences of the Heavens? or if at any time they had ſuch ſkill, why ſhould not the ſame continue, the rather, becauſe men are more ſkilled in the motions of the Heavens, of later then in the former time. Again they do not ſee how it ſhould be that the cauſe ſhould be of leſſe excellency than the effect, for if a man (ſay they) can by his induſtry make ſuch oracles, why can he not produce the ſame

ſame effect in another man? for if you affirm that the Heavens influence is requiſite, they will tell you that Influence may happen as well to a man, as to a Statua of wood or ſtone. Therefore the third ſort being unſatisfied, which either of the former ways conclude, that this was perform'd by the Devil; but for that it will appear as contrary to reaſon and Philoſophy, as either of the former; for Philoſophy teacheth that things ſingular, or individual, are to be known only by ſenſe, or by ſuch an Intellect, as doth know by its eſſence, and Theology teacheth that God only knoweth the heart, and that the Devil doth not kow by ſenſe, nor by eſſence, and ſince 'tis admitted by all, that moſt of the anſwers that were pretended to be given by thoſe Oracles, were *de rebus ſingularibus*, or *individuis*; it is evident that theſe predictions were not perform'd by Devils. How then? why thoſe predictions which the ignorant Heathen took to come from Heaven, and ſome Chriſtians (not leſs ignorant) from the Devil, was nothing but the

jugling and impoſtures of the Prieſts, who from within the Statua's gave the anſwers, which Princes connived at, that they might upon occaſion ſerve their turnes upon the ignorance of the people; and the learned men, for feare of their Princes, durſt not ſpeake againſt it. *Lucian* hath noted it, and ſo a more authentick Author, *Minut. Felix*, in *Octav.* *Authoritatem quaſi preſentis numinis conſequuntur dum inſpirantur interim vatibus.* But in proceſs of time, the people grew leſs credulous of their Prieſts, and ſo the Oracles became to be ſilent: *Cum jam* (ſaith he) *Apollo verſus facere deſiiſſet, cujus tunc cautum illud & ambiguum defecit oraculum: Cum et politiores homines et minùs credùli eſſe cœperunt.* Sr. *H. Blount* in his *Levantine* voyage, ſaith he ſaw the Statua of *Memnon* ſo famous of old; he ſaith it was hollow at the top, and that he was told by the *Egytians* and *Jewes* there with him, that they had ſeen ſome enter there, and come out at the Pyramid, two Bowes ſhoot off; then (ſaith he) I ſoon believ'd the oracle, and be-

believe all the reſt to have been ſuch; which indeed, is much eaſier to imagine then that it was perform'd by any of the three wayes before mentioned. St. *Aug.* hath compoſed a Booke, where he handleth this point at large, and concludeth that the Devils can no more foretell things to come, then they are able to diſcerne the thoughts that are within us. *Aug. lib. de Scientia Dæmon.*

*Till I laughed my ſelfe out of it with a piece of* Juſtin, *where he delivers that the Children of* Iſrael *for being ſcabbed were baniſhed out of Egypt.*] The words of *Juſtin* are, *Sed cum ſcabiem Ægiptii et pruriginem paterentur, reſponſo moniti, um(ſc. moyſen)cum ægris, nepeſtis ad plures ſerperet, terminis Ægipti pellunt. l.36* But he is not ſingular in this, for *Tacitus* tells us, *Hiſt. lib. 5. Plurimi authores conſentiunt orta per Ægyptum tabe quæ corpora fædaret, Regem (Ochorim)* (he meanes *Pharaoh*) *adito Hammonis oraculo remedium petentem purgare Regnum et id genus hominum* ——— *alias in terras avertere juſſum.* Et paulò inferiùs. *Quod ipſos ſcabies quondam turpaverat.*

Sect. 30. P. 64. 4. *I have ever believed, and do now know that there are Witches.*] What sort of Witches they were that the Author knew to be such I cannot tell, for those which he mentions in the next Section, which proceed upon the principles of Nature, none have denied that such there are, against such it was that the *Lex Julia de Veneficiis* was made, that is those, *Qui noxio poculo aut impuris medicaminibus aliquem fuerint infectati. Al. ab Alex. Gen. Dier.* l. 3. c. 1. But for the opinion that there are Witches, 1. which co-operate with the Devil, there are Divines of great note, and far from any suspicion of being irreligious, that do oppose it. Certainly there is no ground to maintain their being from the story of Oracles, as may be seen from what hath been said on the precedent Section.

*Nor have the power to be so much a* 1. *Witches.*] *Pliny* saith, so it fared with 2. *Nero*, who was so hot in pursuit of the Magick Arts, that he did dedicate himself wholly to it, and yet could never satisfie himself in that kinde, though he got

got all the cunning men he could from the East, for that purpose, *Plin.* l. 3. *Nat. Hist.* c. 1.

*By conjunction with the Devil.* ] Though as the Author saith, It be without a possibility of Generation, yet there are great men that hold, that such carnality is performed, as *August. in Levit. Aquin. l.* 2. *de qu.* 73. *art. ad* 2. and *Justin Martyr. Apol.* 1.

*It is no new opinion of the Church of* Rome, *but an old one of* Pythagoras *and* Plato, ] This appears by *Apuleius* a Platonist, in his Book *de Deo Socratis*, and elsewhere. See *Medes Apostasie of the latter times*, where out of this and other Authors, you shall see collected all the learning *de Geniis.* Sect. 33 P. 69.

*I Cannot with those in that great Father securely interpret the work of the first day*, Fiat lux, *to the creation of Angels.* ] This great Father is S. *Chrysost. Homil. in Genes.* but yet 'tis his opinion; as also of *Athanasius* and *Theodoret*, that there is express mention of the creation of Angels, so that they need not rest upon this place, which

they admit to be ſomewhat obſcure; The Place which they take to be expreſs, is that of the 130 *Pſalm*, where *David* begins to ſpeak of the Majeſty of God, in this manner. *Confeſſionem ſive majeſtatem et decorem induiſti, amictus lumine ſicut veſtimento*: Next he ſpeaks of the Heavens, ſaying, *Thou haſt ſtretched them out over us like a Tent.* Then he ſpeaks of the Angels, *Qui facis Angelos tuos Spiritus.* Now if it ſhall be objected that this expreſſion is only of the time preſent, and without relation to the Creation; Anſwer is given by Divines, that the *Hebrews* have but three Tenſes in their Verbs, the Preterperfect, Preſent, and Future Tenſe, and have not the uſe of the Preterimperfect, and Preterpluperfect, as the *Greeks* and *Latines* have; whence it ariſeth that the Preſent tenſe with the *Hebrews*, may, as the ſentence will bear it, be tranſlated by the Preterimperfect, as alſo by the Preterperfect and Preterpluperfect tenſe; & this (they ſay) is practiſed in this very paſſage, where the Phraſe as it is in Hebrew may be rendred as well *qui faciebas*,

*bas*, as *qui facis Angelos*, &c. vide *Hieronym. in Ep. ad Titum. et Thom. Aqu.* 1. *p. qu.* 61. *art.* 3. The Latine Annotator saith, the Father, meant by the Author, is St. *Aug.* and quotes him *l.* 11. *de Civ. Dei.* cap. 9. which place I have perused and find the expression there used by St. *Aug.* is but hypothetical, for these are his words. *Cum enim dixit Deus Fiat lux et facta est lux, si rectè in hac luce creatio intelligitur Angelorum, &c.* Where you see 'tis but with a *Si*, and therefore I conceive the Author intends not him, but *Chrysostom.*

*Where it subsists alone, 'tis a Spiritual Substance, and may be an Angel,* ] *Epicurus* was of this opinion, and St. *Aug. in Enchirid. ad Laurentium.*

Moses *decided that Question, and all is salved with the new terme of Creation* ] That is it which *Aristotle* could not understand, he had learned that *ex nihilo nihil fit*, and therefore when he found those that disputed, that the World had a begining, did maintain that it was generated, and he could not understand any generation, but out of matter præ-

Sect. 4. Pag. 78.

existent *in infinitum*, therefore he took their opinion to be absurd, and upon that ground principally concluded the World to be eternal, whereas if he had understood that there may be such a thing as Creation, he had not done it, for that solves his *processus in infinitum*.

Take from *Plato*, that the World had a beginning, and from *Aristot.* that it was not generated, and you have the (true) Christian opinion.

Sect. 36 P. 78. *In our study of Anatomy, there is a mass of mysterious Philosophy, and such as reduced the very Heathens to Divinity.*] So it did *Galen*, who considering the order, use, and disposition of the parts of the body, brake forth into these words. *Compono hic profecto Canticum in creatoris nostri laudem, quod ultra res suas ornare voluit melius quàm ulla arte possent.* Galen. *l.* 3. *de usu partium.*

Sect. 37 P. 80. *I cannot believe the wisdome of* Pythagoras *did ever positively, and in a literal sense, affirm his* Metempsychosis.] In this the opinion of *Grotius* is contrary to the Author, who saith this opinion was begotten by occasion of the opinion

opinion of other Philoſophers, who in their diſcourſes of the life that is to be after this, brought ſuch arguments, *Quæ non magis de homine quam de beſtiis procedunt.* And therefore ſaith he, *mirandum non eſt, ſi tranſitum animarum de hominibus in beſtias, de beſtias in homines alii commenti ſunt.* Lib. 2. *de ver. Relig. Chriſt.* (*vide etiam Annotat. ejuſd.*) But yet there is a ſhrewd Objection againſt the opinion of *Pythagoras*, if he did mean it literally, which is caſt in by the Sectators of *Democritus* and *Epicurus*, which *Lucretius* remembers in theſe Verſes: 1.

*Præterea ſi immortalis natura animai*
*Conſtat, et in corpus naſcentibus inſinuatur,*
*Cur ſuper anteactam ætatem meminiſſe nequimus?*
*Nec veſtigia geſtarũ rerum ulla tenemus?*
*Nam ſi tantoper' eſt animi mutata poteſtas,*
*Omnis ut actarum excideret retinentia rerum,*
*Non ut opinor ea ab læto jam longitèr erat.*

This

This Argument 'tis true is *pro falso contra falsum*, but yet holds *ad hominem* so far, that it is not likely (as the Author saith) but *Pythagoras* would observe an absurdity in the consequence of his Metempsychosis, and therefore did not mean it literally, but desired only to express the Soul to be immortal, which he, and the other Philosophers that were of that opinion, who had not heard of Creation, could not conceive unless it must be taken for truth, that the soul were before the body; so saith *Lactantius* of them. *Non putaverunt aliter fieri posse ut supersint animæ post corpora nisi videntur fuisse ante corpora. de falsſ.* Sap. c. 18.

Sect. 41. Pag. 88. *I do not envy the temper of Crowes or Daws.*] As *Theophrastus* did, who dying, accused Nature for giving them, to whom it could not be of any concernment, so large a life, and to man, whom it much concern'd, so short a one. *Cic. Tusc. quæst. l.* 3. how long Daws live, see in *not. ad Sect.* 41.

Sect. 42. Pag. 90. *Not upon* Cicero's *ground, because I have liv'd them well.*] I suppose he alludes

lúdes to an expreſſion in an Epiſtle of *Cicero*, written in his Exile, to his wife and children, where he hath theſe words to his wife. *Quod reliquum eſt, te ſuſtenta mea Terentia ut potes, honeſtiſſimè vixi-mus, ſtoruimus. Non vitium noſtrum ſed virtus nos afflixit, peccatum eſt nullum niſi quod non unà animum cum ornamen-tis amiſimus*, l. 14. Ep. 4.

*And ſtand in need of* Eſons *bath be-fore threeſcore.*] *Eſon* was the Father of *Jaſon*, and, at his requeſt, was by *Medea*, by the means of this Bathe, re-ſtored to his youth, the Ingredients that went into it, and the deſcription of *Me-dea's* performance, *Ovid* gives you, *l. 7. Metam.*

*Interea calido poſitum medicamen aheno*
*Fervet & exultat, ſpumisq; tumentibus albet.*
*Illic Æmonia radices valle reſectas,*
*Seminaq; et flores, et ſuccos incoquit atros*
*Adjicit extremo lapides Oriente petitos,*
*Et quas Oceani refluũ mare lavit arenas:*
*Addidit exceptas lunæ de nocte pruinas,*
*Et Strigis infames ipſis cum carnibus alas,*
*Inq;*

*Inq; virum soliti vultus mutare ferinos,*
*Ambigui prosecta lupi, nec defuit illi*
*Squamea Cinyphei tenuis membrana Che-*
*lindri, (dit.*
*Vivaciſq; jecur cervi; quibus insuper ad-*
*Ora, caputq; novem cornicis secula passa.*
*His et mille aliis, postquam sine nomine*
*rebus.*
*Propositũ instruxit mortali barbara mu-*
*Arenti ramo jampridem mitis olivæ (nus*
*Omnia confudit, summisq; immiscuit ima.*
*Ecce, vetus calido versatus stipes aheno*
*Fit viridis primò, nec longo tempore fron-*
*des*
*Induit, et subitò gravidis oneratur olivis.*
*At quacunq; cavo spumas ejecit aheno*
*Ignis, & in terrã guttæ cecidere calentes,*
*Vernat humus, floreſq; & mollia pabula*
*surgunt. (dit.*
*Quæ simulac vidit, stricto Medea reclu-*
*Ense senis jugulum, veteremq; exire cru-*
*orem*
*Passa, replet succis, quos postquam com-*
*bibit Æson, (maq;*
*Aut ore acceptas, aut vulnere, barba co-*
*Lanitie posita, nigrum rapuere colorem.*
*Pulsa fugit macies: abeunt pallorq; situs-*
*que : Adjecto-*

*Adjectoq; cavæ ſupplentur corpore rugæ;*
*Membraq; luxuriant. Æſon miratur, & olim.*
*Ante quater denos hunc ſe reminiſcitur annos.*
*Diſſimilemq; animũ ſubiit, ætate relicta.*

*Extol the Suicide of* Cato.] As doth *Seneca* in ſeveral places, but *Lactantius* ſaith, he caſt away his life, to get the reputation of a *Platonick* Philoſopher, and not for fear of *Cæſar*; and 'tis very probable, he was in no great fear of death, when he ſlept ſo ſecurely the night before his death, as the ſtory reports of him. Sect. 44. P. 93.

*Emori nolo, ſed me eſſe mortuum, nihil curo, Were I of* Cæſars *Religion.*] I doubt not, but here is a fault of the Preſs, and that in ſtead of *Cæſar* it ſhould be *Cicero.* I meet not with any ſuch ſaying imputed to *Cæſar*, nor any thing like it, but that he preferr'd a ſudden death, (in which he had his option) to any other, but I meet with ſuch a ſaying in *Cicero*, quoted out of *Epicharmus* [*Emori nolo, ſed me eſſe mortuum nihili æſtimo.*] Where

where *Cicero* ſuſtaineth the part of the
1. Epicure, that there is no hurt in being dead, ſince there remaineth nothing after it. *Cic. 1. Tuſc. qu. non procul ab initio.*

Sect. 45. *Or whence* Lucan *learn'd to ſay,*
Pag. 96. *Communis mundo ſupereſt Rogus, &c.*] Why *Lucan* was a Stoique, and 'twas an opinion among them almoſt generally, that the world ſhould periſh by fire, therefore without doubt, from them he learned it. *Cœlum quoque cum omnibus quæ in cœlo continentur, ita ut Cœpiſſet deſinere, fontium dulci aqua marisvè nutriri, in vim ignis abiturum, Stoicis conſtans opinio eſt quod conſumpto humore mundus hic omnis igneſcat. Minutius in Octav.* But *Minutius* ſhould have excepted *Boetius, Poſidonius, Diogenes Babylonius* and *Zeno Sidonius*, who were *Stoiques*, and yet did not think the world ſhould be deſtroyed by fire, nor yet by any other meanes.

Sect. 46. *How ſhall we interpret* Elias 6000
Pag. 98. *years, &c.*] *Lactant.* is very poſitive
1. that the world ſhall laſt but 6000 years, but his reaſon for it, is ſomewhat ſtrange

thus

thus it is, *Quoniam ſex diebus cuncta Dei opera perfecta ſunt, per ſecula ſex.* i. e. *annorum ſex millia manere in hoc ſtatu mundum neceſſe eſt. De divino præmio.* cap. 14.

*Ipſa ſui pretium virtus ſibi, is but a cold principle.*] It is a Stoicall principe. *Quæris enim aliquid ſupra ſummum, interrogas quid petam extra virtutem ipſam. Nihil enim habet melius. Pretium ſui eſt.* Senec. *de vit. beat.* c.9. Sect. 47. Pag. 100.

*That honeſt artifice of* Seneca] *What* that artifice was, is to be ſeen in *Senec. l.* 1. *Ep. ep.* 11. *Aliquis vir bonus nobis eligendus eſt, et ſemper ante oculos habendus, ut ſic tanquam illo ſpectante vivamus et omnia tanquam illo vidente faciamus.* Et paulò poſt. *Elige itaq; Catonem; ſi hic videtur tibi nimis rigidus, elige remiſſioris animi virum Lælium, &c.* which though, as the Author ſaith, it be an honeſt Artifice, yet cannot I but commend the party, and prefer the direction of him (who ever he were) who in the margin of my *Seneca* over againſt thoſe words, wrote theſe. *Quin Deo potius qui ſemper omnibus omnia agentibus*

*non*

*non tanquam sed reipsa adest, et videt; ac etiam ut Testis, ita vindex & punitor est malè agentis.*

*I have tryed if I could reach that great Resolution of his (that is of* Seneca) *to be honest without a thought of Heaven or Hell.*] **Seneca* brags he could do this, in these words. *Si scirem deos peccata ignoscituros, et homines ignoraturos adhuc propter vilitatẽ peccati peccare erubescerem. Credat Judæus appella: non ego.*—

* Tho. Aquin. in com. in Boet. de Consol. prope finem.

*And Atheists have been the only Philosophers.*] That is, if nothing remain after this life. S. *Aug.* was of this opinion. *Disputabam——Epicurum accepturum fuisse palmam in animo meo, nisi ego credidissem post mortem restare animæ vitam, &c.* Aug. *l.* 6. *conf.* cap. 16.

Sect. 48 P. 103. *God by a powerful voice shall command them back into their proper shapes.*] So *Minutius. Cæterum quis tam stultus est aut brutus, ut audeat repugnare hominem à Deo ut primum potuit fingi, ita posse denuò reformari, nihil esse post obitum, et ante ortum nihil fuisse; sicut de nihilo nasci licuit, ita de nihilo licere reparari.*

Porrò

*Porro difficilius est id quod non sit incipere, quod quam id quod fuerit iterare. Tu perire Deo credis, si quid nostris oculis hebetibus subtrahitur. Corpus omne sive arescit in pulverem, sive in humorem solvitur, vel in cinerem comprimitur, vel in nidorem tenuatur, subducitur nobis, sed Deo elementorum in custodi inseruntur. in Octav. vide Grot. de veritate Relig. Christian. ubi (lib. 2.) solvit objectionem, quod dissoluta corpora restitui nequeunt.*

*Or conceive a flame that can either prey upon, or purifie the substance of a Soul.* ] Sect. 51 P. 107

Upon this ground *Psellus lib.* 1. *de Energia Daemonum*, c. 7. holds that Angels have bodies (though he grants them to be as pure, or more pure then Aire is) otherwise he could not apprehend how they should be tormented in Hell, and it may be upon this ground it was, that the Author fell into the error of the *Arabians*, mentioned by him, *Sect.* 7.

*There are as many Hells as* Anaxagoras *conceited worlds.* ] Sect. 51 P. 111

I assure my self that this is false printed, and that in stead of *Anaxagoras* it should be *Anaxarchus*, for *Anaxagoras* is reckon'd amongst those Philosophers that maintain'd the Unity of the world, but *Anaxarchus* (according to the opinion of *Epicurus*)

held there were infinite Worlds. This is he that caus'd *Alexander* to weep by telling him there were infinite worlds, whereby *Alexander* it ſeemes was brought out of opinion of his Geography, who before that time thought there remained nothing, or not much beyond his Conqueſts.

Sect. 54 p. 115. *It is hard to place thoſe ſoules in Hell.*] *Lactantius* is alike charitably diſpoſed towards thoſe. *Non ſum equidem tam iniquus ut eos putem divinare debuiſſe, ut veritatem per ſeipſos invenirent (quod fieri ega non poſſe conſiteor) ſed hoc ab eis exigo, quod ratione ipſa præſtare potuerunt.* Lactant. *de orig. error.* c. 3. which is the very ſame with Sr. *K. Digbies* expreſſion in his Obſervations on this place. I make no doubt at all (ſaith he) but if any follow'd in the whole tenour of our lives, the dictamens of right reaſon, but that their journey was ſecure to Heaven.

Sect. 55 p. 117. Ariſtotle *trangreſs'd the rule of his own Ethicks.*] And ſo they did all, as *Lactantius* hath obſerved at large. *Ariſtot.* is ſaid to have been guilty of great

great vanity in his Clothes, of incontinency, of unfaithfulneſs to his Maſter *Alexander*, &c. But 'tis no wonder in him, if our great Maſter *Seneca* be alſo guilty, whom truly nowithſtanding St. *Jerome* would have him inſerted into the Catalogue of Saints, yet I think he as little deſerv'd it, as many of the Heathens who did not ſay ſo well as he did, for I do not think any of them lived worſe; To trace him a little. In the time of the Emp. *Claudius* we finde he was baniſh'd for ſuſpition of incontinency with *Julia* the daughter of *Germanicus*. If it be ſaid that this proceeded meerly from the ſpight of *Meſſalina*, (and that *Lipſius* did not complement with him in that kinde *Apoſtrophe*, *Non expetit in te hæc culpa, O Romani nominis & Sapientiæ magnæ ſol. Not. in Tacit.*) why then did ſhe not cauſe him to be put to death, as well as ſhe did the other, who was her Husbands Niece? This for certain, what ever his life were, he had *paginam laſciviam*, as may appear by what he hath written, *de Speculorum uſu, l. 1. Nat. Qu. cap. 16.* Which (admitting it may in

a Poet, yet) how it ſhould be excus'd in a Philoſopher I know not. To look upon him in his exile, we finde that then he wrote his Epiſtle *De Conſolat.* to *Polybius*, *Claudius* his creature (as honeſt a man as *Pallas* or *Narciſſus*) and therein he extols him and the Emperour to the skies, in which he did groſsly prevaricate, and loſt much of his reputation by ſeeking a diſcharge of his exile, by ſo ſordid a means. Upon *Claudius* his marriage with *Agrippina*, he was recald from Baniſhment by her means, and made *Prætor*, then he forgets the Emperour, having no need of him, labours all he can to depreſs him, and the hopeful *Britannicus*, and procured his Pupil *Nero* to be adopted and deſign'd ſucceſſor, and the Emperors own Son to be diſ-inherited; and againſt this Emperour whom he ſo much praiſed when he had need of him, after his death he writes a ſcurrilous Libel. In *Nero's* Court, how ungratefully doth he behave himſelf towards *Agrippina*, who although ſhe were a wicked woman, yet ſhe deſerv'd well of him, and of her ſon

ſon too, who yet never was at reſt till he had taken away her life, and that upon ſuſpition caſt in againſt her, by this man. Afterwards, not to mention that he made great haſte to grow rich, which ſhould not be the buſineſs of a Philoſopher, towards *Nero* himſelf, how well did it become his Philoſophy to play the Traitor againſt him, and to become a complice in the conſpiracie of *Piſo*? and then as good a Tragedian as he was, me thinks he doth in *extremo actu deficere*, when he muſt needs perſwade *Paulina*, that excellent Lady his wife, to die with him; what ſhould move him to deſire it, it could in his opinion be no advantage to her, for he believ'd nothing of the immortality of the ſoul; (I am not ſatisfied with the reaſon of *Tacitus*, *Ne ſibi unicè dilectam ad injurias relinqueret*, becauſe he diſcredits it himſelf, in almoſt the next words, where he ſaith, *Nero* bore her no ill will at all, (and would not ſuffer her to die) it muſt ſurely be then, becauſe he thought he had not liv'd long enough (being not above 114 years

old ſo much he was) and had not the fortitude to die, unleſs he might receive ſome confirmation in it by her example. Now let any man judge what a precious Legacy it is that he bequeaths by his nuncupative will to his friends in *Tacitus*. *Converſus ad amicos* (ſaith he) *quando meritis eorum referre gratiam prohiberetur, quod unum jam tamen et pulcherrimum habebat, imaginem vitæ ſuæ relinquere teſtatur.* It cannot be denyed of him, that he hath ſaid very well, but yet it muſt as well be affirmed that his practiſe hath run counter to his Theory, to uſe the Authors phraſe.

*The* Scepticks *that affirmed they knew nothing.* ] The ancient Philoſophers are divided into three ſorts, *Dogmatici*, *Academici*, *Sceptici*; the firſt were thoſe that delivered their opinions poſitively; the ſecond left a liberty of diſputing *pro et contra*; the third declared that there was no knowledge of any thing, no not of this very propoſition, that there is no knowledge, according to that,

——— *Nihil ſciri ſiquis putat, id quoq; neſcit An ſciri poſſit, quod ſe nil ſcire fatetur.*

The

*The Duke of* Venice *that wedds himselfe to the Sea by a Ring of Gold, &c.*] The Duke and Senate yearly on *Ascension day* use to go in their best attire to the Haven at *Lio*, and there by throwing a Ring into the water, do take the Sea as their spouse. *vid. Hist. Ital.* by *Will. Thomas Cambro-brit. Busbequius* reports that there is a custom amongst the Turks which they took from the Greeke Priests, not much unlike unto this. *Cum Græcorum sacerdotibus mos sit certo veris tempore aquas consecrando mare clausum veluti reserare, ante quod tempus non facilè se committunt fluctibus; ab ea Ceremonia nec Turcæ absunt.* Busb. *Ep.* 3. *legat. Turcic.*

*But the Philosopher that threw his money into the Sea, to avoid avarice, &c.*] This was *Apollonius Thyaneus*, who threw a great quantity of Gold into the Sea with these words, *Pessundo divitias, ne Pessundarer ab illis. Polycrates* the Tyrant of *Samos* cast the best Jewel he had into the Sea, that thereby he might learne to compose himself against the vicissitude of Fortune.

*There go so many circumstances to piece up one good action.*] To make an action to be good, all the causes that concur must be good, but one bad amongst many good ones, is enough to make it vitious, according to the rule, *Bonum ex causa integra, malum ex partiali.*

*The vulgarity of those judgements that wrap the Church of God in Strabo's Cloak, and restrain it unto* Europe.] 'Tis *Strabonis Tunica* in the translation, but *Chlamydi* would do better, which is the proper expression of the word that *Strabo* useth, it is not *Europe*, but the known part of the world that *Strabo* resembleth to a Cloak, and that is it the Author here alludeth to; but we have no reason to think that the resemblance of *Strabo* is very proper. *Vid.* Sr. *Hen. Savil. in not. ad Tac. in vita Agricolæ.*

*Those who upon a rigid Application of the Law, sentence* Solomon *unto damnation*, &c.] St. *Aug.* upon *Psal.* 126. and in many other places holds that *Solomon* is damned; of the same opinion is *Lyra*, in 2 *Reg.* c. 7. and *Bellarm.* 1. *Tom. lib.* 1. *Controv.* c. 5.

The

# THE SECOND PART.

I *Wonder not at the* French *for their Frogs, Snails and Toad-ſtools.* ] Toad-ſtools are not peculiar to the *French*, they were a great delicacy among the *Romans*, as appears every where in *Martial.* It was conceived the Emperour *Claud.* received his death by Poyſon, which he took in a Muſhroom. *Suet.* and *Tac.* Sect. 1. P. 125.

*How among ſo many millions of faces, there ſhould be none alike.* ] It is reported there have been ſome ſo much alike that they could not be diſtinguiſhed; as King *Antiochus*, and one *Antemon*, a Plebeian of *Syria*, were ſo much alike, that *Laodice* the Kings widow, by pretending this man was the King, diſſembled Sect. 2. P. 132.

bled the death of the King so long, till according to her own mind, a successor was chosen. *Cn. Pompeius*, and one *Vibius* the Orator, *C. Plancus*, and *Rubrius* the Stage-player, *Cassius Severus* the Orator, and one *Mirmillo*, *M. Messala Censorius*, and one *Menogenes*, were so much alike, that unlesse it were by their habit, they could not be distinguished; but this you must take upon the faith of *Pliny*, (*lib.* 7. c. 12.) and *Solinus*, (cap. 6.) who as this Author tells elsewhere, are Authors not very infallible.

Sect. 3. P. 136. *What a* βατραχομυομαχία *and hot skirmish is betwixt* S. *and* T. *in Lucian*,] In his *Dialog. judicium vocalium*, where there is a large oration made to the Vowels being judges, by *Sigma* against *Tau*, complaining that *Tau* has bereaved him of many words, which should begin with *Sigma*.

*Their Tongues are sharper then* Actius *his razor.*] *Actius Navius* was chief Augur, who (as the story saith) admonishing *Tarqu. Priscus* that he should not undertake any action of moment, without

without first consulting the Augur, the King (shewing that he had little faith in his skill) demanded of him, whether by the rules of his skill, what he had conceived in his mind might be done, to whom when *Attius* had answered it might be done, he bid him take a Whetstone which he had in his hand, and cut it in two with a Razor, which accordingly the Augur did. *Livy.* And therefore we must conceive it was very sharp. Here the Adage was cross'd, ξυὸς εἰς ἀκόνην i. e. *novacula in cotem. vid. Erasm. Chiliad.*

*It is not meer Zeale to Learning, or devotion to the Muses, that wiser Princes patronize the Arts, &c. but a desire to have their names æterniz'd by the memory of their writings.*] There is a great Scholar, who tooke the boldnesse to tell a Prince so much. *Est enim bonorum principum cum viris eruditis tacita quædam naturalisq; societas, ut alteri ab alteris illustrentur, ac dum sibi mutuò suffragantur, et gloria principibus, et doctis authoritas concilietur. Politian. Ep. Ludovic. Sfort. quæ extat lib.* 11. *Ep. ep.* 1.

And

And to this Opinion aſtipulates a Countrey-man of our own, whoſe words are theſe. *Ignotus eſſet Lucilius niſi eum Epiſtolæ Senecæ illuſtrarẽt. Laudibus Cæſareis plus Virgilius & Varus Lucanuſq; adjecerunt, quam immenſum illud æra-rium quo urbem & orbem ſpoliavit. Nemo prudentiam Ithaci aut Pelidæ vires agnoſceret, niſi eas Homerus divino publicaſſet ingenio: unde nihil mihi videtur conſultius viro ad gloriam properanti fidelium favore ſcriptorum.* Joan. Sarisb. Polycrat. *l.* 8. *c.* 14. And that Princes are as much beholding to the Poets pens as their own Swords, *Horace* tells *Cenſorinus* with great confidence. *Od.* 8. *l.* 4. *Non inciſa notis*, &c.

Sect. 4. P. 138. St. Paul *that calls the* Cretians *lyars, doth it but indirectly, and upon quotation of one of their own Poets.*] That is, *Epimenides*, the place is, *Tit.* 1. *v.* 12. where *Paul* uſeth this verſe, taken out of *Epimenides.*

Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.

*It is as bloody a thought in one way, as* Nero's *was in another. For by a word we wound a thouſand.*] I ſuppoſe he alludes

ludes to that paſſage in *Sueton*, in the life of *Nero*, where he relates that a certain perſon upon a time, ſpoke in his hearing theſe words.

Ἐμοῦ θανόντος γαῖα μιχθήτω πυρί.

*i.e.* When I am dead let Earth be mingled with Fire. Whereupon the Emperor uttered theſe words, Ἐμοῦ ζῶντος. *i. e. Tea whilſt I live*; there by one word, he expreſs'd a cruel thought, which I think is the thing he meant; this is more cruel then the wiſh of *Caligula*, that the people of *Rome* had but one Neck, that he might deſtroy them all at a blow.

*I cannot beleeve the ſtory of the* Italian, *&c.*] It is reported that a certain *Italian* having met with one that had highly provoked him, put a Ponyard to his breaſt, and unleſs he would blaſpheme God, told him he would kill him, which the other doing to ſave his life, the *Italian* preſently kill'd him, to the intent he might be damned having no time of Repentance. Sect. 6. P. 147.

*I have no ſins that want a Name.*] The Sect. 7. P. 149.

The Author in *cap. ult. lib. ult. Pseudodox.* ſpeaking of the Act of carnality exerciſed by the *Egyptian* Pollinctors with the dead carcaſſes, ſaith we want a name for this, wherein neither *Petronius* nor *Martial* can relieve us; therefore I conceive the Author here means a venereal ſin.

*This was the Temper of that Leacher that carnal'd with a Statua* ] The Latine Annotator upon this hath theſe words. *Romæ refertur de Hiſpano quodam.* But certainly the Author means the Statua of *Venus Gnidia* made by *Praxiteles*, of which a certain young man became ſo enamoured, that *Pliny* relates, *Ferunt amore captum cum delituiſſet noctu ſimulachro cohæſiſſe, ejusq; cupiditatis eſſe indicem maculam. Lucian* alſo has the ſtory in his *Dialog.* [*Amores.*]

*And the conſtitution of* Nero *in his Spintrian recreations.* ] The Author doth not mean the laſt *Nero*, but *Tiberius* the Emperour, whoſe name was *Nero* too; of whom *Sueton. Seceſſu*

*vero*

verò Capreensi etiam sellariam excogitavit sedem arcanarum libidinum, in quam undique conquisiti puellarum et exoletorum greges monstrosiq; concubitus repertores, quos spintrias appellabat, triplici serie connexi invicem incestarent se coram ipso, ut adspectu deficientes libidines excitaret. Suet. in Tib. 43.

I have seen a Grammarian toure and plume himself over a single line in Horace, and shew more pride, &c.] Movent mihi stomachum Grammatistæ quidam, qui cum duas tenuerint vocabulorum origines ita se ostentant, ita venditant, ita circumferunt jactabundi, ut præ ipsis pro nihilo habendos Philosophos arbitrentur. Picus Mirand. in Ep. ad Hermol. Barb. quæ exstat lib. nono Epist. Politian. Sect. 8. P. 151.

Garsio quisq; duas postquam scit jungere partes,
Sic stat, sic loquitur, velut omnes noverit artes.

*I cannot think that* Homer *pin'd away upon the Riddle of the Fiſhermen.*] The ſtory out of *Plutarch* is thus: Sailing from *Thebes* to the Iſland *Ion*, being landed and ſet down upon the ſhore, there happen'd certain Fiſhermen to paſs by him, and he asking them what they had taken, they made him this Enigmatical anſwer, That what they had taken, they had left behind them; and what they had not taken, they had with them: meaning, that becauſe they could take no Fiſh, they went to lowſe themſelves; and that all which they had taken, they had killed, and left behind them; and all which they had not taken, they had with them in their clothes: and that *Homer* being ſtruck with a deep ſadneſs becauſe he could not interpret this, pin'd away, and at laſt dyed. *Pliny* alludes to this Riddle, in his *Ep.* to his Friend *Fuſcus*, where giving an account of ſpending his time in the Countrey, he tells him, *Venor aliquando: ſed non ſine pugillaribus, ut quamvis nihil ceperim, non nihil referam*, Plin. *Ep. lib.* 9. *Ep.* 36.

*Or*

*Or that* Ariſtot. ——— *did ever drown himſelfe upon the ſtux or reſtux of* Euripus.] *Laertius* reports that *Ariſtot.* dyed of a diſeaſe, at 63. ——— yeares of age. For this, and the laſt, ſee the Author in *pſeudodox.*

Ariſtot. *doth but inſtruct us as* Plato *did him, to confute himſelf.*] In the matter of Idea's, Eternity of the world, &c.

*I could be content that we might procreate like trees, without conjunction, or that there were any way to perpetuate the world without this triviall and vulgar way of Coition: It is the foliſheſt act a wiſe man commits in all his life.*] There was a Phyſitian long before the Author that was of the ſame opinion, *Hipocrates*, for which *vide Agell. l.* 19. *Noct. Attic.* c. 2. And ſo of late time was *paracelſus*, who did undertake to preſcribe a way for the generation of a man without coition. *vide Campanel. de ſenſu rerum. in append. ad* cap. 19. *l.* 4. *Monſieur Montaignes* words on this ſubject, are worth Sect. 9 Pag. 15 †

the reading, these they are. *Je trouve apres tout, que l'amour n'ſt autre choſe que la faim de cette jouyſſance, et conſiderant mainteſſois ridicule titillation de ſe plaiſer par ou il nous tient, les abſurdes movements, eſcervelez et eſtourdis dequoy il agit Zenon et Cratippus, ceſte rage indiſcrete, ce viſage inflammè de fureur et de cruante au plus doux effect de l'amour, et puis cette morgue grave ſevere et extatique en une action ſi folle, et que la ſupreme voluptè aye du trainſy et du plaintiff commer la doleur, je croye qu'au ſe joüe de nous, et que c'eſt par induſtrie que nature nous a laiſſé la plus trouble de nos actions les plus communes pour nous eſgaller par la et apparier les fols et les ſages : et nous et les beſtes, le plus contemplatif et prudent homme quand je l'imagin en cette aſſiette je le tien pour un affronteur, de faire le prudent et le contemplatiff, ce ſont les pieds du paon qui abbatent ſon orgueil, nous mangeons bien et beavons comme les beſtes, mais ce ne ſont pas actions, qui empeſchent les operations de noſtre ame,*

en

*en celles-la nous gardons noſtre advantage ſur elles: cettecy met tout autre penſee ſans le joug abrutiſt & abeſtit parſon imperieuſe authorité taute la Theology et Philoſophy, qui eſt en Platon et ſi il ne ſen plaint pas, par tout ailleurs vous ponvez garder quelque decence toutes autres operations ſouffrent des Regles d' honeſteté eettecy ne ſe peut ſeulement imaginer que vitieuſe ou ridicule trouvezy pourvoir un proceder ſage et diſcret. Alexander diſoit qu'l ſe cognoſſoit principalement mortel par cette action et par le dormir: le ſommeil ſuffoque et ſupprime les facultez de noſtre ame, la beſoigne les abſorbe et diſſipe de meſme. Certes c'eſt une marque non ſeulement de noſtre corruption originelle, mais auſi de noſtre vanité et diſformité. D'un coſte nature nous y pouſſe ayant attache a ce deſire la plus noble, utile et plaiſante de toutes ſes operations, et la nous laiſſe d'autre part accuſer et fuyr romme inſolent et diſhoneſte, en rougir & cecommander l'abſtinence: &c.* Montaign *liv. 3. chapit. 5.*

Sect. 10. pag. 159. *And may be inverted on the worſt.*] That is, that there are none ſo abandoned to vice, but they have ſome ſprinklings of virtue. There are ſearſe any ſo vitious but commend virtue in thoſe that are endued with it, and do ſome things laudable themſelves, as *Plin.* ſaith in *Panegyric.* *Machiavel* upon *Livy*, *lib.* 1. cap 27.. ſets downe the enſuing relation as a notable confirmation of this truth. *Julius Pontifex, ejus nominis ſecundus, anno ſalutis* 1505. *Bononiam excercitus duxit, ut Bentivolorum familiam, quæ ejus urbis imperium centum jam annos tenuerat, loco moveret. Eademque in expeditione etiam Johannem Pagolum, Bagloneum tyrannum Peruſinum ſua ſede expellere decreverat, ut cæteros item, qui urbes eccleſiæ per vim tenerent. Ejus rei cauſa cùm ad Peruſinam urbem acceſſiſſet, et notum jam omnibus eſſet quid in animo haberet: tamen impatience moræ, noluit excercitus expectare, ſed inermis quaſi urbem ingreſſus eſt, in quam Johannes Pagolus defendendi ſui*

ſui cauſa, non exiguas copias contraxerat. Is autem eodem furore, quo res ſuas adminiſtrare ſolebat, unà cum milite, cui cuſtodiam ſui corporis demandarat, ſeſe in pontificis poteſtatem dedidit; à quo abductus eſt, relictuſque alius, qui Eccleſiæ nomine urbem gubernaret. Hac ipſa in re magnoperè admirati ſunt viri ſapientes, qui Pontificem comitabantur, cum Pontificis ipſius temeritatem, tum abjectum vilemq; Johannis Pagoli animum: nec cauſam intelligebant, ob quam permotus idem Pagolus, hoſtem ſuum inermem (quod illi cum perpetua nominis ſui memoria facere licebat) non ſubitò oppreſſerit, & tam pretioſa ſpolia diripuerit: cum Pontifex urbem ingreſſus fuiſſet, Cardinalibus tantum ſuis ſtipatus, qui pretioſiſſimas quaſq; ſuarum rerum ſecum habebant. Neque enim credebatur Pagalus a tanto facinore vel ſua bonitate, vel animi conſcientia abſtinuiſſe: quod in hominem ſceleratum, qui et propria ſorore utebatur, et conſobrinos nepoteſque dominandi cauſa è medio ſuſtulerat, hujuſmodi

*pii affectus cadere non viderentur. Cum igitur hac de re variæ essent sapientum virorum sententiæ; concluserunt tandem id ei accidisse, quod ita comparatum sit,* ut homines neque planè pravi esse queant, neque perfectè boni. *Pravi perfectè esse nequeant, propterea quòd, ubi tale quoddam scelus est; in quo aliquid magnifici ac generosi insit, id patrare non audeant. Nam cum Pagolus neq; incestum priùs horruisset, neque patricidio abstinuisset: tamen cum oblata esset occasio, pravi quidem sed memorabilis, atque æternæ memoriæ facinoris patrandi, id attentare non ausus fuit, cum id sine infamia præstare licuisset, quod rei magnitudo omnia priora scelera obtegere potuisset, et a periculo conservare. Quibus accedit, quod illi gratulati fuissent etiam quamplurimi, si primis ausus esset Pontificibus monstrare rationem dominandi; totiusque humanæ vitæ usum ab illis nimis parcè pendi.*

Poy-

*Poyſons containe within themſelves their own Antidote.* ] The Poyſon of a Scorpion is not poyſon to it ſelfe, nor the poyſon of a Toad is not poyſon to it ſelf; ſo that the ſucking out of Poyſon from perſons infected by Pſylls, (who are continually nouriſhed with venemous aliment) without any prejudice to themſelves, is the leſſe to be wondred at. 1.

*The man without a Navill yet lives in me.* ] The Latine Annotator hath explicated this by *Homo non perfectus.* by which it ſemes he did not comprehend the Authors meaning; for the Author means *Adam*, and by a metonymie originall ſin; for the Navill being onely of uſe to attract the element *in utero materno*, and *Adam* having no mother, he had no uſe of a Navill, and therefore it is not to be conceived he had any, and upon that ground the Author calls him the man without a Navill,

sect. 11. pag. 165. *Our groſſer memories have then ſo little hold of our abſtracted underſtandings, that they forget the ſtory, and can onely relate to our awaked ſenſes a confuſed and broken tale of that that hath paſs'd.*] For the moſt part it is ſo, in regard of the Authors expreſſion of forgetting the ſtory, though otherwiſe it be not very pertinent to this place, I ſhall ſet downe a relation given by an Engliſh Gentleman, of two dreams that he had, wherein he did not forget the ſtory, but (what is more ſtrange) found his dreams verified. This it is.

Whilſt I lived at *prague*, and one night had ſit up very late drinking at a Feaſt, early in the morning the Sunne-beams glancing on my face, as I lay in my bed, I dreamed that a ſhadow paſſing by told me that my Father was dead; at which awaking all in a ſweat, and affected with this dreame, I roſe and wrote the day and houre, and all circumſtances thereof in a Paper-booke, which booke with many

ny other things I put into a Barrell, and ſent it from *Prague* to *Stode*, thence to be conveyed into *England*. And now being at *Nurenburgh*, a Merchant of a noble family well acquainted with me and my friends, arrived there, who told me my father dyed ſome two moneths paſt. I liſt not to write any lyes, but that which I write, is as true as ſtrange. When I returned into *England* ſome foure yeares after, I would not open the Barrell I ſent from *Prague*, nor looke into the Paper-book in which I had writen this dreame, till I had called my Siſters and ſome friends to be witneſſes, where my ſelfe and they were aſtoniſhed to ſee my written dreame anſwere the very day of my fathers death.

I may lawfully ſweare that which my Kinſmen have heard witneſſed by my brother *Henry* whilſt he lived, that in my youth at *Cambridge*, I had the like dreame of my Mothers death, where my brother *Henry* lying with me, early in the morning I dreamed that

that my Mother paſſed by with a ſad countenance, and told me that ſhe could not come to my Commencement: I being within five moneths to proceed Maſter of Arts, and ſhe having promiſed at that time to come to *Cambridge*. And when I related this dream to my brother, both of us awaking together in a ſweat, he proteſted to me that he had dreamed the very ſame, and when we had not the leaſt knowledge of our Mothers ſickeneſſe, neither in our youthfull affections were any whit affected with the ſtrangeneſſe of this dreame, yet the next Carrier brought us word of our Mothers death. Mr. *Fiennes Morriſon* in his Itinerary. I am not over credulous of ſuch relations but me thinks the circumſtance of publiſhing it at ſuch a time when there were thoſe living that might have diſprov'd it, if it had been falſe, is a great argument of the truth of it.

*I wonder the fancy of* Lucan *and* Seneca *did not diſcover it.*] For they had both power from *Nero* to chooſe their deaths. Sect. 12. Pag. 166.

*To conceive our ſelves Urinalls is not ſo ridiculous.*] *Reperti ſunt Galeno et Avicenna teſtibus qui ſe vaſa fictilia crederent, et idcirco hominum attactum ne confringerentur ſolicitè fugerent. Pontan. in Attic. bellar.* (*Hiſt.* 22.) Which proceeds from extremity of melancholy. Sect. 13. Pag. 169.

Ariſtot. *is too ſevere that will not allow us to be truely liberall without wealth,*] *Ariſtot. l.* 1. *Ethic.* c. 8.

*Thy will be done though in mine own undoing.*] This ſhould be the wiſh of every man, and is of the moſt wiſe and knowing. *Le Chriſtien plus humble et plus ſage et meux recognoiſſant que c'eſt que de lay ſe rapporte a ſon createur de choiſir et ordonner ce qu'el luy faqt. Il ne le ſupplie dautre choſe que ſa volunte ſoit faite.* Montaigne. Sect. 15. Pag. 174.

*FINIS.*

The Names of such *Books* as are Printed for, and to be sold by, *Andrew Crook* at the *Green Dragon* in St. *Pauls* Church-yard.

---

*In Folio*

A Compleat Concordance to the Bible, by *Samuel Newman.*
The *Bible* of a large *English* Letter, used in *Churches.*
The Bible in a faire *London* Roman print.
The Bible in *Welch* of a great English Letter, to be used in Churches.
Bishop *Halls* Works.
Doctor *Willets* Synopsis Papismi, or a generall view of *Papistry.*
An Essay towards the amendement of the last *English* translation of the *Bible* or a Proose by many instances that the last translation of the *Bible*; may be improved by *Robert Gell.* D. D. (*new*)
*Leviathan*, or the Matter, Forme, and Power, of a Common-wealth Ecclesiastical and Civil, by *Thomas Hobbs.*
Doctor *Kellet* on the Sacrament.
All *Homers* Works translated into *Eng.* by *George Chapman.*
*Cotgraves* Dictionary French and English, with a Grammer.
*Ben. Johnsons* Works in two volumes.
The History of *Don Quixote.*
*Orlando Furioso*, by Sir *John Harrington.*
*Psyche*, or loves Mystery by *Jo. Beaumont.*

*In quarto.*

*Riders* Dictionary reprinted and corrected 1659.
*Thomæ Thomasii* Dictionarium.
Doctor *Gauden* of the Ministry and Ministers of the Church of *England.*

his

his four Sermons on ſeverall occaſions.
his defence of Tythes.
Mr. *Carills* Expoſition on *Job.*
Mr. *Rutherford* his Chriſt dying, on *Joh.* 12. *verſ.* 27,28, 29, &c.
his Survey of Antichriſt.
of Liberty of Conſcience.
his due right of Preſbytery.
his Sermon before the Parliament.
A Survey of that ſum of Church Diſcipline penned by *Thomas Hooker* (*new*)
his Influences of the life of Grace, a Practicall Treatiſe (*new*)
Doctor *Lightfoots* Works two volumes.
his Parliment Sermon.
his Gleanings on *Exodus.*
his Commentary on the *Acts* of the *Apoſtles.*
his Deſcription of the Temple.
his Deſcription of the Temple Service.
Ten godly and fruitfull Sermons by *John Gore.*
Doctor *Days* Treatiſe of the Reſurrection on 1 Cor.15.16.
*Barton* of Bowing at the name of *Jeſus.*
A plain Expoſition on the ten Commandements, by *John Dod.*
The Church of *England* a true Church by *John Baſtwick* D D.
Mr. *Tho. Shepheard* of Liturgies, in Anſwer to Mr. *John Ball.*
Doctor *Twiſſe* of Predeſtination in Anſwer to Mr. *Cotton.*
An Expoſition with Notes, on the firſt and ſecond Epiſtle to the *Theſſalonians*, by *William Slater*, D. D.
*Clements* (*Pauls* fellow labourer in the Goſpel) Epiſtle to the *Corinthians.*
Doctor *Flood* his Anſwer to *Foſter* concerning the weapon Salve.
Proteſtants Kallender.
Doctor *Sanderſons* Sermon at Newport 1648.
*A Tything Table* a very neceſſary worke.

A penitentiall confeſſion of ſins.
An Antidote againſt preaching by *Sam. Gorton.*
The *Swediſh* Intelligencer containing the principle paſſages and Actions, done in the beſt parts of Chriſtendom.
A Philoſophicall Treatiſe of fire and Salt.
The Myſteries of Art and Nature, in four parts, firſt Water-works, ſecond Fire-works, &c. by *John Bates.*
*Johannis Buridani in Ariſtot. Polit.*
Mr. *Hobbs* his body of Philoſophy in *Engliſh* with ſix leſſons to the profeſſors of *Mathematicks* in *Oxford.*
Againſt Doctor *Wallis.*
Againſt Biſhop *Bramhall* concerning liberty, neceſſity, and chance.
his De homine (*new*)
The *Fables* of *Eſop* Paraphraſed in verſe, and adorned in Sculpture by *John Ogleby.*
*Terences* Comedy in *Engliſh* and *Latine* by *R. Bernard.*
*Virgil* tranſlated grammatically by *John Brinſly.*
The Hiſtory of the *Deſtruction* of *Troy.*
*William Lithgow* his Travels.
The Hiſtory of *Palmerin* of *England.*
The Hiſtory of the Seaven *Champions* of *Chriſtendome.*
Counter Scuffle with the Counter Ratt.
Sr. *John Mandivills* Travels.

*In Octavo.*

Mr. *Shepheards* ſound Believer.
Biſhop *Hall* his Chriſtian Moderation.
his Honnor of the Married Clergy.
his Treatiſe of the Old Religion.
his Remedy againſt profaneneſſe.
Doctor *Sanderſons* De juramento, in *Engliſh.*
The Buddings, and Bloſſoms, of *Old Truth*, or practical points of Divinity, gathered out of *John* chap. 3. verſe 22. by *Alexander Groſſe.*
Silver Watch Bell.
Mr. *Bridges* Catechiſm on the Sacrament.

The

The Ages of Mans Life, with the Causes, and Progresse thereof.
*Rivii* Historia Navalis.
*J. Ritchil:* Contemplationes Metaphysicæ.
The Charter of *Rumney-Marsh.*
*Robertsons* Key to the Hebrew *Bible.*
his Hebrew Psalter (of a faire print.)
The use of the Quadrant.
*Gibsons* Geometry.
A threefold helpe to Political Observations by Sir *Isaac Wake.*
An Hermetical Banquet drest by a Spagyricall Cook, for preservation of the Microcosm.
Bishop *Corbetts* Poems compleat with Additions.
*Grotii Poemata.*
*Randolphs* Poems and plays.
*Cleavelands* Poems.
Mr. *Rich. Bromes* 5 new plays never printed before 1659.
Virgills Works in *English* verse by *John Ogleby.*
The *English* Dictionary or the Interpretation of hard *English* words, &c. by *H. Cockram.*
*Sententiæ Pueriles* translated Grammar. by John *Brinsley.*
*Clavis Homerica* (Greek Latin.)
*Pedelins Manuale* (*Græc Ling.*)
*Dugards* Greek Grammar.
*Enchiridion duplex; Oratorium nempe & Poeticum, &c. Aut. Alex. Rossæo.*
*Prosodia* and *Figura* construed for the use of all Grammar Schools.

*In Duodecimo.*

Seaven severall Treatises of Mr. *William Perkins*
First, how to live and that well.
Secondly, the right way to die well, *&c.*
Mr. *Rouse* his Art of Happinesse.
A manuall of the Bible.
A manuall of Meditations and Prayers.
*Lots* Little One.

The

The Breife of the Bible by *Henoch Clapham.*
The Mothers Blessing.
Doctor *Swadlings* Manual of Devotion.
Doctor *Hills* path-way to Piety, *&c.*
The Poor mans Rest.
Sr. *Henry Blunts* Voyage into the *Levant.*
The helpe to Discourse.
An excellent Treatise of the Interest of Princes and States of *Christendom.*
A Grammer to teach *French-men* the *English* Tongue.
Four Plays in *Latin, viz. Loiola. Stoicus. Cancer, et Paria.*
Two Plays by *Thomas Kellegrew, viz.* The Prisoner and Clarracilla.
*Ignoramus* (a play)
Lillys six Court Comedys.
*Lucians* Diologues (Greek Latin)
*Butlers* Rhetorick.
Latin Testament.
Robinsons Hebrew Psalter (of a small print.)
A Compendium of Logick and Rhetorick (*English.*)
Closets for Ladys, with the Ladys delights.
Mr. *Cha. Hools* Primer. 16.
his petty Schoole, (very usefull for the Instruction of all that teach young *Children* to read *English*) (*new*)

*In* 24.

*Latin* Testament.
*English* Testament.
The third part of the Bible.
Psalme Books.
Common Prayer Book.

*Playes In quarto.*

Queen *Elizabeth*, first and second part.
The honest Whore, first and second part.
The oppertunity. The Swagerring Damsel.
Perkin Warbeck. Fillis of Sciros.

# OBSERVATIONS UPON Religio Medici.

Occasionally Written

By Sr *Kenelm Digby* Knight.

*The Third Edition corrected and enlarged.*

*LONDON*,
Printed by *A. M.* for *L. C.* and are to be sold by *Andrew Crook* at the Green-Dragon in St *Pauls* Church-yard, 1659.

# OBSERVATIONS UPON *Religio Medici.*

## To the Right Honourable *Edward* Earl of *Dorset*, Baron of *Buckhurst*, &c.

*My Lord,*

I Received yesternight, your Lordships of the nineteenth current, wherein you are pleased to obliege me, not only by extreame gallant expreſſions of favour and kindness: but likewise by taking so farre into your care the expending of my

time, during the tediousnes of my restraint, as to recommend to my reading a *Book*, that had received the honour and safeguard of your approbation; for both which I most humbly thank your Lordship. And since I cannot, in the way of gratefulnes expresse unto your Lordship as I would, those hearty sentiments I have of your goodnesse to me; I will at the least endeavour, in the way of *Duty* and *Observance*, to let you see how the little needle of my Soul is throughly touched at the great Loadstone of yours, and followeth suddenly and strongly, which way soever you becken it. In this occasion, the Magnetick motion, was impatience to have the *Book* in my hands, that your Lordship gave so advantageous a Character of; whereupon I sent presently (as late as it was) to *Pauls* Church-yard, for this Favourite of yours, *Religio Medici*: which after a while found me in a condition fit to receive a Blessing by a visit from any of such Master-pieces, as you look upon

upon with gracious eyes; for I was newly gotten into my Bed. This good natur'd creature I could easily perswade to be my Bed-fellow, and to wake with me, as long as I had any edge to entertain my self with the delights I sucked from so noble a conversation. And truly (my Lord) I closed not my eyes, till I had enricht my self with, (or at least exactly surveyed) all the treasures that are lapped up in the folds of those few sheets. To return onely a general commendations of this curious Piece, or at large to admire the Authors Spirit and smartnesse, were too perfunctory an accompt, and too slight an one, to so discerning and steddy an eye as yours, after so particular and encharged a Summons to read heedfully this Discourse. I will therefore presume to blot a sheet or two of Paper with my reflections upon sundry Passages through the whole Context of it, as they shall occurre to my remembrance. Which now your Lordship knoweth, this Packet is not so

happy as to carry with it any other expression of my obsequiousnesse to you. It will be but reasonable, you should even here, give over your further trouble of reading, what my respect ingageth me to the writing of.

Whose first steppe is ingenuity and a well-natur'd evenesse of *Judgement*, shall be sure of Applause and fair hopes in all men for the rest of his *Journey*. And indeed (my Lord) me thinketh this Gentleman setteth out excellently poised with that happy temper; and sheweth a great deal of *Judicious Piety* in making a right use of the blind zeal that *Bigots* loose themselves in. Yet I cannot satisfie my Doubts throughly, how he maketh good his professing to follow the great wheel of the Church in matters of *Divinity*: which surely is the solid *Basis* of true *Religion*: for to do so, without jarring against the Conduct of that first Mover by Eccentrical and Irregular Motions, obliegeth one to yeeld a very dutifull Obedience to the

the Determinations of it, without arrogating to ones self a controling Ability in liking or mis-liking the Faith, Doctrine and Constitutions of that *Church* which one looketh upon as their Northstarre: *Whereas, if* I mistake not, this Authour approveth the Church of *England*, not absolutely, but comparatively with other Reformed Churches.

*My* next Reflexion is, concerning what he hath sprinkled (most wittily) in several Places, concerning the Nature and Immortality of a humane Soul, and the Condition and State it is in, after the Dissolution of the Body. And here give me leave to observe what our Countreyman *Roger Bacon* did long ago; *That those Students, who busie themselves much with such Notions, as reside wholly to the fantasie, do hardly ever become Idoneous for abstracted Metaphysical Speculations; The one having bulky Foundation of Matter, or of the Accidents of it, to settle upon, (at the*

*leaſt, with one foot:) The other flying continually, even to a leſſening pitch, in the ſubtil Air. And accordingly, it hath been generally noted, That the exacteſt Mathematicians, who converſe altogether with Lines, Figures, and other Differences of Quantity, have ſeldome proved eminent in Metaphyſicks, or ſpeculative Divinity. Nor again, the Profeſſors of theſe Sciences, in the other Arts. Much leſſe can it be expected that an excellent Phyſician, whoſe fancy is alwayes fraught with the material Drugs that he preſcribeth his Apothecary to compound his Medicines of, and whoſe hands are inured to the cutting up, and eyes to the Inſpection of Anatomized Bodies, ſhould eaſily, and with ſucceſſe, flie his thoughts at ſo towring a* Game, *as a pure Intellect, a ſeparated and unbodied Soul.* Surely, this acute *Authors* ſharp wit, had he orderly applied his Studies that way, would have been able to ſatisfie himſelf with leſſe Labour, and others with more

plenitude,

plenitude, then it hath been the Lot of ſo dull a Brain, as mine, concerning the *Immortality of the Soul.* And yet, I aſſure you (my *Lord*) the little *Philoſophy* that is allowed me for my ſhare, demonſtrateth this Propoſition to me, as well as Faith delivereth it; *which* our *Phyſician* will not admit in his.

To make good this Aſſertion here, were very unreaſonable, ſince that to do it exactly (and without exactneſſe, it were not demonſtration) requireth a total Survey of the whole Science of *Bodies*, and of all the operations that we are converſant with, of a rational Creature; which I having done with all the ſuccinctneſſe I have been able, to explicate ſo knotty a Subject with, hath taken me up in the firſt draught neer two hundred ſheets of Paper. I ſhall therefore take leave of this Point, with only this Note, That I take the *Immortality of the Soul* (under his favour) to be of that Nature, that to them onely that

that are not verſed in the wayes of proving it by Reaſon, it is an Article of Faith; to others, it is an evident Concluſion of demonſtrative Science.

And with a like ſhort Note, I ſhall obſerve, how if he had traced the Nature of the *Soul* from its firſt Principles, he could not have ſuſpected it ſhould ſleep in the Grave, till the *Reſurrection* of the Body. Nor would he have permitted his compaſſionative Nature to imagine it belonged to Gods mercy (as the *Chiliaſts* did) to change its condition in thoſe that are damned, from pain to happineſſe. For where God ſhould have done that, he muſt have made that anguiſhed Soul another creature, than what it was, (as to make fire ceaſe from being hot, requireth to have it become another thing, than the *Element* of fire;) ſince, that to be in ſuch a condition, as maketh us underſtand damned Souls miſerable, is a neceſſary Effect of the temper it is in, when it goeth out of the

*Body,*

*Body*, and muſt neceſſarily (out of its own Nature) remain in, unvariably for all Eternity; *Though*, for the Conceptions of the vulgar part of Mankind, (who are not capable of ſuch abſtruſe Notions) it be ſtyled (and truly too) the ſentence and puniſhment of a ſevere *Judge*.

I am extreamly pleaſed with him, when he ſaith, There are not Impoſſibilities enough in *Religion* for an Active Faith: And no whit leſſe, when in *Philoſophy* he will not be ſatisfied with ſuch naked terms, as in *Schools* uſe to be obtruded upon eaſie minds, when the *Maſters* fingers are not ſtrong enough to unty the Knots propoſed unto them. I confeſſe, when I enquire, what Light (to uſe our Authours example) is, I ſhould be as well contented with his ſilence, as with his telling me it is, *Actus perſpicui*; unleſſe he explicate clearly to me, what thoſe words mean, which I find very few go about to do. Such meat they ſwallow whole, and eject it,

as

as entire. But were ſuch things Scientifically and Methodically declared, they would be of extream Satisfaction and Delight. And that work taketh up the greateſt part of my formerly mentioned Treatiſe. For I endeavour to ſhew by a continued Progreſſe, and not by Leaps, all the Motions of Nature; and unto them to fit intelligibly the terms uſed by her beſt Secretaries; whereby all wilde fantaſtick Qualities and Moods (introduced for refuges of ignorance) are baniſhed from my Commerce.

In the next place (my *Lord*) I ſhall ſuſpect that our Author hath not penetrated into the bottom of thoſe Conceptions, that deep Scholars have taught us of *Eternity*; Me thinketh he taketh it for an infinite Extenſion of time, and a never ending Revolution of continual Succeſſion: which is no more like *Eternity*, than a groſſe Body is like to a pure *Spirit*. Nay, ſuch an Infinity of Revolutions, is demonſtrable to be a Contradiction and impoſſible. In the ſtate of

of *Eternity* there is no Succeſſion, no Change, no Variety. *Souls* or *Angels*, in that condition, doe not ſo much as change a thought. All things, notions, and actions, that ever were, are, or ſhall be in any creature, are actually preſent to ſuch an Intellect. And this (my *Lord*) I averre, not as deriving it from *Theologie*, and having recourſe to beatifick Viſion, to make good my Tenet, (for ſo, onely glorified creatures ſhould enjoy ſuch immenſe Knowledge) but out of the principles of *Nature* and *Reaſon*, and from thence ſhall demonſtrate it to belong to the loweſt *Soul* of the ignoranteſt wretch, whiles he lived in this world, ſince damned in *Hell*. A bold undertaking you will ſay. But I confidently engage my ſelf to it. Upon this occaſion occurreth alſo a great deal to be ſaid of the Nature of *Predeſtination* (which by the ſhort touches our Author giveth of it, I doubt he quite miſtakes) and how it is an unalterable *Series* and *Chaine of Cauſes*, producing

*Infallible*

*Infallible* (and in respect of them, necessary) Effects. But that is too large a *Theam* to unfold here; too vast an *Ocean* to describe, in the scant Map of a Letter. And therefore I will refer that to a fitter opportunity, fearing I have already too much trespassed upon your Lordships patience; but that indeed, I hope, you have not had enough to read thus far.

I am sure, my *Lord*, that you (who never forgot any thing, which deserved a room in your Memory) do remember how we are told, that *Abyssus abyssum invocat*: So here our Author, from the Abysse of *Predestination*, falleth into that of the *Trinity* of *Persons*, consistent with the Indivisibility of the Divine Nature: And out of that (if I be not exceedingly deceived) into a third of mistaking, when he goeth about to illustrate this admirable Mystery by a wild Discourse of a *Trinity* in our *Souls*. The dint of Wit is not forcible enough to dissect such tough Matter; wherein all the

obſcure glimmering we gain of that Inacceſſible Light, cometh to us cloathed in the dark weeds of Negations, and therefore little can we hope to meet with any poſitive Examples to parallel it withall.

I doubt, he alſo miſtaketh, and impoſeth upon the ſeveral *Schools*, when he intimateth, that they gain-ſay this viſible worlds being but a Picture or Shadow of the Inviſible and Intellectual: which manner of *Philoſophiſing*, he attributeth to *Hermes Triſmegiſtus*; but is every where to be met with in *Plato*; and is raiſed ſince to a greater height in the Chriſtian Schools.

But I am ſure he learned in no good School, nor ſucked from any good *Philoſophy* to give an actual Subſiſtence and being to firſt Matter without a Form. He that will allow that a *Real Exiſtence* in Nature is as ſuperficially tincted in *Metaphyſicks*, as another would be in *Mathematicks*, that ſhould allow the like to a Point, a Line, or a Superficies in Figures.

Figures. Theſe, in their ſtrict Notions, are but Negations of further Extenſion, or but exact Terminations of that Quantity, which falleth under the Conſideration of the Underſtanding, in the preſent purpoſe; no real Entities in themſelves; ſo likewiſe, the Notions of Matter, Forme, Act, Power, Exiſtence, and the like, that are with Truth conſidered by the Underſtanding, and have there each of them a diſtinct Entity, are never the leſſe, no where by themſelves in Nature. They are termes which we muſt uſe in the negotiations of our thoughts, if we will diſcourſe conſequently, and conclude knowingly. But then again, we muſt be very wary of attributing to things in their own Natures, ſuch Entities as we create in our Underſtandings, when we make Pictures of them there; for there every different conſideration, ariſing out of the different impreſſion, which the ſame thing maketh upon us, hath a diſtinct Being by it ſelf. *Whereas* in the thing, there is but

one

one ſingle *Unity*, that ſheweth (as it were in a Glaſs, at ſeveral Poſitions) thoſe various faces in our Underſtanding. In a word, all theſe words are but artificial termes, not real things. And the not right underſtanding them, is the dangerouſeſt Rock that *Scholars* ſuffer ſhipwrack againſt.

I go on with our *Phyſicians* Contemplations. Upon every occaſion, he ſheweth ſtrong Parts, and a vigorous brain. His wiſhes and aims, and what he pointeth at, ſpeake him owner of a noble and a generous heart. *He* hath reaſon to wiſh that *Ariſtotle* had been as accurate in examining the Cauſes, Nature and Affections of the great Univerſe he buſied himſelf about, as his Patriark *Galen* hath been in the like conſiderations upon his little *World*, Mans Body, in that admirable Work of his *De uſu Partium*. But no great humane thing, was ever born and perfected at once. It may ſatisfie us, if one in our age, buildeth that magnifick Structure upon the others

foundations; and eſpecially, if where he findeth any of them unſound, he eradicateth thoſe, and fixeth new unqueſtionable ones in their room: but ſo, as they ſtill, in groſſe, keep a proportion, and bear a *Harmony* with the others great Work. This hath now, (even now) our learned Country-man done; The knowing Maſter *White*, (whoſe name, I beleeve your Lordſhip hath met withall) in his excellent Book, *De Mundo*, newly printed at *Paris*, where he now reſideth, and is admired by the world of Letter'd men there, as the *Prodigie* of theſe later times. Indeed his three *Dialogues* upon that Subject, (if I am able to judge any thing) are full of the profoundeſt Learning I ever yet met withall. And I beleeve; who hath well read and digeſted them, will perſwade himſelf, there is no truth ſo abſtruſe, nor hitherto conceived out of our reach, but mans wit may raiſe Engines to ſcale and conquer. I aſſure my ſelf, when our Authour hath ſtudied him throughly, he will

will not lament so loud for *Aristotles* mutilated and defective *Philosophy*; as in *Boccalini Cæsar Caporali* doth for the losse of *Livies* shipwracked *Decads*.

That *Logick* which he quarrelleth at, for calling a *Toad*, or a *Serpent* ugly, will in the end agree with his; for no body ever took them to be so, in respect of the *Universe*, (in which regard, he defendeth their Regularity and Symmetry) but onely as they have relation to us.

But I cannot so easily agree with him, when he affirmeth, that *Devils*, or other *Spirits* in the Intellectual World, have no exact *Ephemerides*, wherein they may read before-hand the Stories of fortuite Accidents. For I beleeve, that all Causes are so immediately chained to their Effects, as if a perfect knowing Nature get hold but of one linke, it will drive the entire *Series*, or Pedegree of the whole, to its utmost end; (as I think I have proved in my fore-named Treatise)

ſo that in truth, there is no Fortuitneſſe or Contingency of things, in reſpect of themſelves, but onely in reſpect of us, that are ignorant of their certain and neceſſary Cauſes.

*Now* a like *Series* or Chain, and Complex of all outward Circumſtances, (whoſe higheſt Link, *Poets* ſay prettily, is faſtned to *Jupiters* Chair, and the loweſt is riveted to every Individual on earth.) ſteered and levelled by *God Almighty*, at the firſt ſetting out of the firſt Mover; I conceive, to be that *Divine Providence* and *Mercy*, which (to uſe our Authours own example) giveth a thriving *Genius* to the *Hollanders*, and the like: And not any ſecret, inviſible, myſtical Bleſſing, that falleth not under the ſearch or cognizance of a prudent indagation.

I muſt needs approve our Authours Æquanimity, and I may as juſtly ſay his Magnanimity, in being contented ſo cheerfully (as he ſaith) to ſhake hands with the fading *Goods* of *Fortune*, and be de-

deprived of the joyes of her moſt precious bleſſings; ſo that he may in recompence, poſſeſſe in ample meaſure the true ones of the mind, like *Epictetus*, that great Maſter of moral Wiſdom and Piety, who taxeth them of high Injuſtice, that repine at Gods Diſtribution of his Bleſſings, when he putteth not into their ſhare of goods, ſuch things as they uſe no Induſtry or Meanes to purchaſe. For why ſhould that man, who above all things eſteemeth his own freedome; and who to enjoy that, ſequeſtreth himſelf from commerce with the vulgar of mankind, take it ill of his *Stars*, if ſuch Preferments, Honors, and Applauſes meet not him, as are painfully gained, after long and tedious Services of *Princes*, and brittle Dependances of humorous Favourites, and ſupple Compliances with all ſorts of Natures? As for what he ſaith of *Aſtrologie*; I doe not conceive, that wiſe men reject it ſo much for being repugnant to *Divinity* (which he reconcileth well enough) as for ha-

ving no ſolid Rules, or ground in Nature. To relie too farre upon that vain Art, I judge to be rather folly then impiety, unleſſe in our cenſure, we look to the firſt *Origine* of it, which ſavoureth of the Idolatry of thoſe *Heathens*, that worſhipping the *Starrs*, and heavenly Bodies for *Deities*, did in a ſuperſtitious Devotion, attribute unto them the Cauſality of all Effects beneath them. And for ought I know, the belief of ſolid *Orbes* in the Heavens, and their regularly-irregular Motions, ſprung from the ſame root. And a like Inanity, I ſhould ſuſpect in *Chiromancy*, as well as *Aſtrologie*, (eſpecially, in particular contingent Effects) however our *Authour*, and no leſſe a man than *Ariſtotle*, ſeem to attribute ſomewhat more to that conjectural Art of *Lynes*.

I ſhould much doubt (though our Authour ſheweth himſelfe of another mind) that *Bernardinus Ochinus* grew at the laſt to be a meer *Atheiſt*: When after having been firſt the Inſtitutor and

and *Patriarch* of the *Capucine-Order* (so violent was his Zeale then, as no former religious Institution, though never so rigorous, was strict enough for him) he from thence fell to be first an *Heretick*, then a *Jew*, and after a while became a *Turke*; and at the last wrote a furious Invective against those, whom he called the three *Grand-Impostors* of the *World*, among whom he ranked our Saviour *Christ*, as well as *Moses* and *Mahomet*. p.

This Story I have but upon relation, yet of a very good hand.

I doubt he mistaketh in his *Chronologie*, or the Printer in the name, when he maketh *Ptolomy* condemne the *Alchoran*.

He needeth not be so scrupulous, as he seemeth to be in averring down-rightly, That God cannot doe contradictory things, (though peradventure it is not amisse to sweeten the manner of the expression, and the sound of the words) for who understandeth the nature of con-

tradiction, will find *Non-Entity* in one of the termes, which of *God* were impiety not to deny peremptorily. For he being in his proper nature *Self-Entity*, all *Being* must immediately flow from him, and all *Not-Being* be totally excluded from that Efflux. Now for the recalling of *Time* past, which the *Angels* posed *Esdras* withall; there is no contradiction in that, as is evident to them that know the essence of Time. For it is but putting again, all things that had motion, into the same state they were in, at that moment unto which time was to be reduced back, and from thence, letting it travel on again, by the same motions, and upon the same wheels, it rouled upon before. And therefore God could doe this admirable Worke, though neither *Esdras*, nor all the power of Creatures together could do it: And consequently it cannot in this Question be said, that he posed Mortality with what himself was not able to perform.

I acknowledge ingenuously our *Physicians*

*ſicians* experience hath the advantage of my *Philoſophy*, in knowing there are Witches. Yet I am ſure, I have no temptation to doubt of the *Deity*; nor have any unſatisfaction in beleeving there are *Spirits*. I do not ſee ſuch a neceſſary conjunction between them, as that the ſuppoſition of the one, muſt needs inferre the other. Neither doe I deny there are Witches. I onely reſerve my Aſſent, till I meet with ſtronger motives to carry it. And I confeſs I doubt as much of the efficacy of thoſe Magical Rules he ſpeaketh of, as alſo of the finding out of Myſteries by the courteous *Revelation of Spirits*.

I doubt, his Diſcourſe of an *Univerſal Spirit*, is but a wilde Fancy: And that in the marſhalling of it, he miſtaketh the *Hermetical Philoſophers*. And ſurely, it is a weak argument, from a common nature, that ſubſiſteth onely in our underſtanding (out of which it hath no being at all) to inferre by parity, an actual Subſiſtence, or the like, in realty of

of nature, (of which kind of miſcarriage in mens diſcourſings, I have ſpoken before.) And upon this occaſion, I do not ſee how ſeaſonably he falleth of a ſudden, from natural Speculations, to a Moral Contemplation of *Gods Spirit* working in us. In which alſo I would enquire (eſpecially upon his ſudden poetical rapture) whether the Solidity of the *Judgement* be not out-weighed by the airineſſe of the Fancy. Aſſuredly one cannot erre in taking this *Author* for a very fine ingenious *Gentleman:* But for how deep a *Scholar*, I leave unto them to judge, that are abler than I am.

If he had applied himſelf with earneſt ſtudy, and upon right grounds, to ſearch out the Nature of pure Intellects: I doubt not but his great Parts would have argued more efficaciouſly, then he doth againſt thoſe, that between *Men* and *Angels*, put only *Porphyries* difference of *Mortality* and *Immortality*. And he would have dived further into the tenour

of

of their Intellectual Operations; in which there is no Succeſſion, nor ratiocinative Diſcourſe; for in the very firſt inſtant of their Creation, they actually knew all that they were capable of knowing, and they are acquainted even with all free thoughts, paſt, preſent, and to come; for they ſee them in their cauſes, and they ſee them altogether at one inſtant; as I have in my fore-mentioned Treatiſe proved at *large*: And I think I have already touched thus much once before in this *Letter*.

I am tempted here to ſay a great deale concerning *Light*, by his taking it to be a bare Quality. For in *Phyſicks*, no Speculation is more uſefull, or reacheth further. But to ſet down ſuch *Phænomena's* of it, as I have obſerved, and from whence I evidently collect the Nature of it, were too large a *Theame* for this place: When your Lordſhip pleaſeth, I ſhall ſhew you another more orderly Diſcourſe upon that Subject; wherein I have ſufficiently proved

ved it to be a ſolid Subſtance and Body.

In his proceeding to collect an Intellectual World; and in his diſcourſing upon the place, and habitation of *Angels:* As alſo in his conſideration of the activity of glorified Eyes (which ſhall be in a ſtate of reſt; whereas motion is required to ſeeing. And in his ſubtil Speculation upon two Bodies, placed in the Vacuity, beyond the utmoſt all-encloſing Superficie of *Heaven* (which implieth a Contradiction in Nature) me thinkes I hear *Apelles* crying out, *Ne ſutor ultra Crepidam:* or rather it putteth me in mind of one of the Titles in *Pantagrules* Library, (which he expreſſeth himſelf converſant in) namely, *Quæſtio ſubtiliſſima, utrum Chimera in vacuo bombinans poſſit comedere Secundas intentiones,* with which ſhort Note I will leave theſe Conſiderations; in which (if time, and other circumſtances allowed it) matter would ſpring up of excellent *learning.*

When

When our Authour ſhall have read M^r *Whites* Dialogue of the *World*, he will no longer be of the Opinion, That the Unity of the world is a concluſion of Faith: For it is there demonſtrated by *Reaſon*.

Here the thread of the Diſcourſe inviteth me to ſay a great deal of the Production, or Creation of *Mans Soul*. But it is too tedious, and too knotty a peece for a *Letter*. Now it ſhall ſuffice to note, that it is not *Ex traduce*, and yet hath a ſtrange kinde of neer dependance of the Body; which is, as it were, Gods inſtrument to create it by. This, thus ſaid, or rather tumbled out, may ſeeme harſh. But had your Lordſhip leiſure to peruſe what I have written at full upon this Point, I doubt not but it would appear plauſible enough to you.

I cannot agree with him, when he ſeemeth to impute Inconvenience to *long Life*, and that length of time doth rather impair, than improve us: For ſurely, if we will follow the courſe of Nature, and

of

of Reaſon, it is a mighty great Bleſſing; were it but in this regard, that it giveth time leave to vent and boyle away the unquietneſſes and turbulencies that follow our paſſions, and to wean our ſelves gently from carnal affections, and at the laſt to drop with eaſe and willingneſſe, like ripe fruit from the *Tree*; as I remember *Plotinus* finely diſcourſeth in one of his *Enneads*. For when before the Seaſon, it is plucked off with violent hands, or ſhaken down by rude and boyſterous winds, it carrieth a long with it an indigeſted raw taſte of the wood, and hath an unpleaſant aigerneſſe in its juyce, that maketh it vnfit for uſe, till long time have mellowed it: And peradventure it may be ſo backward, as in ſtead of ripening, it may grow rotten in the very *Center*. In like manner, *Souls* that goe out of their *Bodies* with affections to thoſe Objects they leave behinde them, (which uſually is as long as they can reliſh them) doe retaine ſtill even in their Separation, a byas, and a languiſhing towards

towards them: which is the *Reaſon* why ſuch terrene Souls appear oftener in *Cæmeteries* and *Charnel-houſes*, and not that moral one, which our Author giveth. For Life, which is union with the body, being that which carnal Souls have ſtraighteſt affections to, and that they are loatheſt to be ſeparated from; their unquiet *Spirit*, which can never (naturally) loſe the impreſſions it had wrought in it at the time of its driving out, lingereth perpetually after that dear Conſort of his. The impoſſibility cannot cure them of their impotent deſires; They would fain be alive again,

——*Iterumque ad tarda reverti*
*Corpora. Quæ lucis miſeris tam dira*
*cupido?*

And to this cauſe peradventure may be reduced the ſtrange effect, which is frequently ſeen in *England*, when at the approach of the *Murderer*, the ſlain body ſuddenly bleedeth afreſh. For certainly, the Souls of them that are treacherouſly murdered

murdered by ſurprize, uſe to leave their Bodies with extream unwillingneſſe, and with vehement indignation againſt them, that force them to ſo unprovided and abhorred a paſſage. That Soul then to wreak its evil talent againſt the hated Murderer, and to draw a juſt and deſired revenge upon his head, would do all it can to manifeſt the author of the fact. To ſpeak, it cannot; for in it ſelf it wanteth *Organs* of voice, and thoſe it is parted from, are now grown too heavy, and are too benummed for it, to give motion unto. Yet ſome change it deſireth to make in the body, which it hath ſo vehement inclinations to, and therefore is the apteſt for it to work upon: It muſt then endeavour to cauſe a motion in the ſubtileſt and moſt fluid parts (and conſequently, the moſt moveable ones) of it. This can be nothing but the Bloud, which then being violently moved, muſt needs guſh out at thoſe places where it findeth iſſues.

Our Author cannot beleeve, that the world

world will perish upon the ruines of its own painciples: But Mr *White* hath demostrated the end of it upon natural Reason. And though the precise time for that general Destruction be inscrutable; yet he learnedly sheweth an ingenious Rule, whereby to measure in some sort the duration of it, without being branded (as our Authour threatneth) with convincible and *Statute* madnesse, or with impiety. And whereas he will have the work of this last great Day (the Summer up of all past dayes) to imply annihilation, and thereupon interesseth God only in it: I must beg leave to contradict him, namely in this point; and to affirm, that the letting loose then of activest Element, to destroy this face of the World, will but beget a change in it, and that no annihilation can proceed from God Almighty: For his Essence being (as I said before) self-existence, it is more impossible that Not-being should flow from him, then that cold should flow immediately from fire, or

darkneſſe, from the actual preſence of light.

I muſt needs acknowledge, that where he balanceth Life and Death againſt one another, and conſidereth that the later is to be a kind of nothing for a moment, to become a pure *Spirit* within one inſtant, and what followeth of this ſtrong thought, is extream handſomly ſaid, and argueth very gallant and generous Reſolutions in him.

To exemplifie the *Immortality of the Soul*, he needeth not have recourſe to the *Philoſophers*-ſtone. His own ſtore furniſheth him with a moſt pregnant one of reviving a Plant (the ſame numerical Plant) out of his own aſhes. But under his favour, I beleeve his Experiment will fail, if under the notion of the ſame, he comprehendeth all the Accidents that firſt accompanied that Plant; for ſince in the aſhes there remaineth onely the fixed Salt, I am very confident, that all the colour, and much of the Odour and Taſte of it, is flown away with the Volatile ſalt.

What

What ſhould I ſay of his making ſo particular a Narration of perſonal things, and private thoughts of his owne; the knowledge whereof can not much conduce to any mans betterment? (which I make account is the chief end of his writing this Diſcourſe) As where he ſpeaketh of the ſoundneſſe of his Body, of the courſe of his Diet, of the coolneſſe of his Bloud at the Summer Solſtice of his age, of his neglect of an *Epitaph*: how long he hath lived, or may live; what *Popes, Emperours, Kings, Grand-Seignors,* he hath been Contemporary unto, and the like: Would it not be thought that he hath a ſpecial good opinion of himſelf, (and indeed he hath reaſon) when he maketh ſuch great Princes the Landmarkes in the Chronology of himſelf? Surely, if he were to write by retale the particulars of his own Story and Life, it would be a notable *Romance*, ſince he telleth us in one total Summe, it is a continued Miracle of thirty years. Though he creepeth gently upon us at the firſt,

yet he groweth a *Gyant*, an *Atlas* (to use his own expression) at the last. But I will not censure him as he that made Notes upon *Balsac*'s Letters, and was angry with him for vexing his Readers with Stories of his *Cholicks*, and voiding of Gravel. I leave this kind of expressions, without looking further into them.

In the next place (my *Lord*) I shall take occasion from our Authors, setting so main a difference between moral Honesty and Vertue, or being vertuous, (to use his own phrase) out of an inbred loialty to Vertue; and on the other side, being vertuous for a rewards sake; To discourse a little concerning *Vertue* in this life, and the effects of it afterwards. Truly (my *Lord*) however he seemeth to prefer this later, I cannot but value the other much before it, if we regard the nobleness and heroickness of the nature and mind from whence they both proceed: And if we consider the Journeys end, to which each of them carrieth us,

I am

I am confident the first yeeldeth nothing to the second, but indeed both meet in the period of Beatitude. To clear this point (which is very well worth the wisest mans seriousest thought) we must consider, what it is that bringeth us to this excellent State, to be happy in the other world of Eternity and Immutability. It is agreed on all hands to be Gods Grace and Favour to us: But all do not agree by what steps his grace produceth this effect. Herein I shall not trouble your Lordship with a long Discourse, how that grace worketh in us, (which yet I will in a word touch anon, that you may conceive what I understand grace to be) but will suppose it to have wrought its effect in us in this life, and from thence examine what hinges they are that turn us over to *Beatitude* and *Glory* in the next. Some consider God as a Judge, that rewardeth or punisheth men, according as they co-operated with or repugned to, the grace he gave. That according as their actions please or displease

1.

2.

him, he is well affected towards them, or angry with them; And accordingly maketh them, to the purpoſe, and very home, feel the effects of his kindneſſe or indignation. Others that flie a higher pitch, and are ſo happy,

*1.* ——*Ut rerum poterint cognoſcere cauſas*,

do conceive that Beatitude, and miſery in the other life, are effects that neceſſarily and orderly flow out of the Nature of thoſe Cauſes that begot them in this life, without engaging God Almighty to give a ſentence, and act the part of a Judge, according to the ſtate of our Cauſe, as it ſhall appear upon the Accuſations and pleadings at his great *Barre*. *1.* Much of which manner of expreſſion, is Metaphorical, and rather adapted to contain vulgar minds in their Duties (that are awed with the thought of a ſevere Judge, ſifting every minute action of theirs) then ſuch as we muſt conceive every circumſtance to paſſe ſo in reality, as the literal ſound of the words ſeemes

to

to inferre in ordinary conſtruction: (and yet all that is true too, in its genuine ſenſe) But, my *Lord*, theſe more penetrating men, and that, I conceive, are vertuous upon higher and ſtronger motives (for they truly and ſolidly know, why they are ſo) do conſider, that what impreſſions are once made in the ſpiritual Subſtance of a Soul, and what affections it hath once contracted, do ever remain in it, till a contrary and diametrally contradicting judgement and affection, doe obliterate it, and expell it thence. This is the reaſon, why *Contrition*, *Sorrow*, and *hatred* for *Sins* paſt, is encharged us. If then the *Soul* do goe out of the Body with impreſſions and affections to the Objects, and pleaſures of this life; it continually lingereth after them; and as *Virgil* (learnedly, as well as wittily) ſaith,

*—— Quæ gratia currûm,*
*Armorumque fuit vivis, quæ cura nitentes*

*Paſcere equos, eadem ſequitur tellure repoſtos.*

But that being a State wherein thoſe Objects neither are, nor can be enjoyed, it muſt needs follow that ſuch a Soul muſt be in an exceeding anguiſh, ſorrow and affliction, for being deprived of them; and for want of that it ſo much prizeth, will neglect all other Contentments it might have, as not having a reliſh or taſte moulded and prepared to the ſavouring of them; but like feavoriſh tongues, that when they are even ſcorched with heat, take no delight in the pleaſingeſt liquors, bnt the ſweeteſt drinks ſeem bitter to them, by reaſon of their overflowing Gall: So they even hate whatſoever Good is in their power, and thus pine away a long Eternity. In which the ſharpneſs and activity of their pain, anguiſh, and ſad condition, is to be meaſured by the ſenſibleneſs of their Natures: which being then purely ſpiritual, is in a manner infinitely more than

any

any torment that in this life can be inflicted upon a dull groſs body. To this adde, the vexation it muſt be to them, to ſee how ineſtimable and infinite a good they have loſt; and loſt meerly by their own fault, and for momentary trifles, and childrens play; and that it was ſo eaſie for them to have gained it, had they remained but in their right ſenſes, and governed themſelves according unto *Reaſon*. And then judge in what a tortured condition they muſt be, of remorſe and execrating themſelves for their moſt reſupine and ſenſleſs madneſs. But if on the other ſide, a Soul be releaſed out of this *Priſon* of clay and fleſh, with affections ſetled upon Intellectual goods, as *Truth*, *Knowledge*, and the like; and that it be grown to an irkſome diſlike of the flat pleaſures of this World; and look upon carnal and ſenſual Objects with a diſdainfull eye, as diſcerning the contemptible Inanity in them, that is ſet off only by their painted outſide; and above all, that it have a longing deſire

to

to be in the Society of that supereminent Cause of Causes, in which they know are heaped up the *Treasures* of all *Beauty*, *Knowledge*, *Truth*, *Delight*, and good whatsoever; and therefore are impatient at the *Delay*, and reckon all their Absence from him as a tedious Banishment; and in that regard hate their Life and Body, as cause of this Divorce: Such a Soul, I say, must necessarily, by reason of the temper it is wrought into, enjoy immediately at the instant of the Bodies dissolution, and its liberty, more Contentment, more Joy, more true Happiness, than it is possible for a heart of flesh to have scarce any scantling of, much lesse to comprehend.

For immense Knowledge is natural to it, as I have touched before. *Truth*, which is the adequated and satisfying Object of the Understanding, is there displayed in her own Colours, or rather without any.

And that which is the *Crown* of all, and in respect of which all the rest is nothing;

thing; that infinite Entity, which above all things this Soul thirſteth to be united unto, can not for his own Goodneſſe ſake, deny his Embraces to ſo affectionate a *Creature*, and to ſuch an enflamed Love. If he ſhould, then were that Soul, for being the beſt, and for loving him moſt, condemned to be the unhappieſt. For what Joy could ſhe have in any thing, were ſhe barred from what ſhe ſo infinitely loveth? But ſince the Nature of ſuperiour and excellent things is to ſhower down their propitious Influences, whereſoever there is a Capacity of receiving them, and no Obſtacle to keep them out (like the Sunne that illuminateth the whole Air, if no Cloud, or ſolid opacous Body intervene) it followeth clearly, that this infinite Sunne of Juſtice, this immenſe Ocean of Goodneſs, cannot chuſe but environ with his Beames, and repleniſh even beyond Satiety with his delightſom Waters, a ſoul ſo prepared and tempered to receive them.

*Now*

*Now* (my *Lord*) to make uſe of this Diſcourſe, and apply it to what begot it; be pleaſed to determine, which way will deliver us eveneſt and ſmootheſt to this happy end of our *Journey*: To be vertuous for hope of a Reward, and through fear of Puniſhment; or to be ſo out of a natural and inward Affection to *Vertue*, for *Vertues* and *Reaſons* ſake? Surely one in this latter condition, not only doth thoſe things which will bring him to *Beatitude*; but he is ſo ſecured, in a manner, under an Armour of *Proof*, that he is almoſt invulnerable; he can ſcarce miſcarry, he hath not ſo much as an inclination to work contrarily, the Alluring Baites of this *World* tempt him not; he diſliketh, he hateth, even his neceſſary Commerce with them, whiles he liveth. On the other ſide, the Hireling that ſteereth his courſe by his Reward and Puniſhment, doth well, I confeſſe; but he doth it with Reluctance; he carrieth the *Ark*, Gods Image, his Soul, ſafely home; it is true, but he loweth

loweth pittifully after his Calves, that he leaveth behinde him among the *Philiſtims*. In a word, he is *vertuous*, but if he might ſafely, he would do *vicious* things. (And hence be the ground in Nature, if ſo I may ſay, of our *Purgatory*.) Me thinks two ſuch minds may not unfitly be compared to two Maids, whereof one hath a little ſprinkling of the Green-ſickneſſe, and hath more mind to eat *Aſhes*, *Chalk*, or *Leather*, than Meats of ſolid and good nouriſhment, but forbeareth them, knowing the languiſhing condition of *Health* it will bring her to: But the other having a ruddy, vigorous and perfect Conſtitution, and enjoying a compleat, entire *Eucraſie*, delights in no food but of good nouriture, and loathes the other Delights. *Her Health* is diſcovereb in her looks, and ſhe is ſecure from any danger of that Malady, whereas the other for all her good Diet, beareth in her Complexion ſome ſickely Teſtimony of her depraved Apperite; and if ſhe

be

be not very *wary*, she is in danger of a relapse.

1. It falleth fit in this place to examine our Authors apprehension of the end of such honest *Worthies* and *Philosophers* (as he calleth them) that died before *Christ* his Incarnation, Whether any of them could be saved, or no? Truly, my *Lord*, I make no doubt at all, but if any followed in the whole *Tenor* of their lives, the Dictamens of right *Reason*, but that their Journey was secure to *Heaven*. Out of the former Discourse appeareth what temper of minde is necessary to get thither. *And*, that *Reason* would dictate such a temper to a perfectly judicious man, (though but in the state of *Nature*) as the best and most rational for him, I make no doubt at all. But it is most true, they are exceeding few, (if any) in whom *Reason* worketh clearly, and is not overswayed by *Passion* and terrene *Affections*; they are few that can discerne what is reasonable to be done

2.

in

in every Circumſtance.

——*Pauci, quos æquus amavit*
*Jupiter, aut ardens evexit ad æthera virtus,*
*Diis genitti, potuere.*——

And fewer, that knowing what is beſt, can winne of themſelves to doe accordingly; (*Video meliora proboque, deteriora ſequor*, being moſt mens caſes) ſo that after all that can be expected at the hands of Nature and Reaſon in their beſt Habit, ſince the lapſe of them, we may conclude, it would have been a moſt difficult thing for any man, and a moſt impoſſible one for mankind, to attain unto *Beatitude*, if *Chriſt* had not come to teach, and by his example to ſhew us the way.

And this was the *Reaſon* of his Incarnation, teaching Life, and Death: For being God, we could not doubt his Veracity, when he told us news of the other World; having all things in his Power,

Power, and yet enjoying none of the Delights of this Life, no man ſhould ſtick at foregoing them, ſince his Example ſheweth all men, that ſuch a courſe is beſt; whereas few are capable of the *Reaſon* of it: And for his laſt Act, dying in ſuch an afflicted manner; he taught us how the ſecureſt way to ſteppe immediately into Perfect Happineſſe, is to be crucified to all the Deſires, Delights and Contentments of this *World*.

But to come back to our *Phyſician*: Truly (my *Lord*) I muſt needs pay him, as a due, the acknowledging his pious Diſcourſes to be Excellent and Pathetical ones, containing worthy Motives, to incite one to Vertue, and to deterre one from Vice: thereby to gain *Heaven*, and to avoid *Hell*. Aſſuredly he is owner of a ſolid Head, and of a ſtrong generous Heart. Where he imployeth his thoughts upon ſuch things, as reſort to no higher, or more abſtruſe *Principles*, than ſuch as occur in ordinary

ry Converſation with the World, or in the common Track of Study and Learning; I know no man would ſay better. But when he meeteth with ſuch Difficulties as his next, concerning the *Reſurrection of the Body*, (wherein after deep Meditation, upon the moſt abſtracted Principles and Speculations of the *Metaphyſicks*, one hath much adoe to ſolve the appearing Contradictions in *Nature*) *There*, I do not at all wonder, he ſhould tread a little awry, and goe aſtray in the dark; for I conceive his courſe of life hath not permitted him to allow much time unto the unwinding of ſuch entangled and abſtracted Subtilties. But if it had, I beleeve his Natural Parts are ſuch, as he might have kept the Chaire from moſt men I know: For even where he roveth wideſt, it is with ſo much wit and ſharpneſſe, as putteth me in mind of a great mans Cenſure upon *Joſeph Scaligers Cyclometrica*, (a matter he was not well verſed in) That he had rather erre ſo ingeniouſ-

ly as he did, then hit upon *Truth* in that heavy manner, as the *Jesuite* his *Antagonist* stuffeth his *Books*. Most assuredly his wit and smartnesse in this Discourse, is of the finest *Standard*, and his insight into severer *Learning*, will appear as piercing unto such as use not strictly the *Touchstone* and the *Test*, to examine every Peece of the glittering Coyn, he payeth his Reader with. But to come to the *Resurrection*. Me thinks it is but a grosse Conception, to thinke that every *Atome* of the present Individual Matter of a Body; Every grain of *Ashes* of a burned *Cadaver*, scattered by the Wind throughout the World, and after numerous Variations, changed peradventure into the body of another man, should at the sounding of the last *Trumpet* be raked together again from all the corners of the Earth, and be made up anew into the same *Body* it was before of the first Man. Yet if we will be *Christians*, and rely upon Gods Promises, we must beleeve that we shall

rise

riſe againe with the ſame Body, that walked about, did eat, drinke, and live here on Earth; and that we ſhall ſee our *Saviour* and *Redeemer*, with the ſame, the very ſame eyes, wherewith we now look upon the fading *Glories* of this contemptible world.

How ſhall theſe ſeeming Contrarieties be reconciled? If the latter be true, why ſhould not the former be admitted? To explicate this Riddle the better, give me leave to aske your Lordſhip, if you now ſee the *Cannons*, the *Enſignes*, the *Armes*, and other Martial Preparations at *Oxford*, with the ſame Eyes, wherewith many yeares agone you looked upon *Porphyrie*'s and *Ariſtotle*'s peeces there? I doubt not but you will anſwer me, Aſſuredly with the very ſame. Is that *Noble* and *Gracefull Perſon* of yours, that begetteth both *Delight* and *Reverence* in every one that looketh upon it? Is that Body of yours, that now is growne to ſuch comely and full Dimenſions, as

*Nature* can give her none more advantagious, the ſame Perſon, the ſame Body, which your Vertuous and Excellent Mother bore nine Moneths in her Chaſte and Honoured Womb, and that your Nurſe gave ſuck unto? Moſt certainly, it is the ſame. And yet if you conſider it well, it cannot be doubted, but that ſublunary matter, being in a perpetual flux, and in bodies which have internal Principles of *Heat* and Motion, much continually tranſpiring out to make room for the ſupply of new Aliment; at the length, in long proceſſe of time, all is ſo changed, as that *Ship* at *Athens* may as well be called the ſame Ship that was there two hundred years before, and whereof (by reaſon of the continual reparations) not one foot of the *Timber* is remaining in her that builded her at the firſt, as this *Body* now, can be called the ſame, it was fourty yeares agone, unleſſe ſome higher conſideration keep up the *Identity* of it. Now what that is, Let us examine, and whether

ther or no it will reach to our difficulty of the *Reſurrection*. Let us conſider then, how that which giveth the Numerical Individuation to a *Body*, is the Subſtantial Forme. As long as that remaineth the ſame, though the Matter be in a continual Flux and Motion, yet the Thing is ſtill the ſame. There is not one drop of the ſame Water in the *Thames*, that ran down by *White-hall* yeſternight; yet no man will deny, but that is the ſame River that was in Queen *Elizabeth*'s time, as long as it is ſupplied from the ſame Common Stock, the *Sea*. Though this Example reacheth not home, it illuſtrateth the thing. If then the Forme remain abſolutely the ſame after ſeparation from the Matter, that it was in the Matter, (which can happen onely to Formes, that ſubſiſt by themſelves, as humane *Soules*) it followeth then, That whenſoever it is united to Matter againe, (all Matter coming out of the ſame Common Magazine) it maketh again the ſame Man,

with the ſame Eyes, and all the ſame Limbes that were formerly. Nay, he is compoſed of the ſame Individual Matter; for it hath the ſame Diſtinguiſher and Individuator, to wit, the ſame Forme or *Soul.* Matter conſidered ſingly by it ſelf, hath no Diſtinction: All Matter is in it ſelf the ſame; we muſt fancy it, as we doe the indigeſted *Chaos*; It is a uniformly wilde *Ocean.* Particularize a few drops of the *Sea,* by filling a Glaſſe-full of them, then that Glaſſe-full is diſtinguiſhed from all the reſt of the watery *Bulk:* But return backe thoſe few drops too from whence they were taken, and the Glaſſe-full that even now had an Individuation by it ſelf, loſeth that, and groweth one and the ſame with the other main Stock: Yet if you fill your Glaſs again, whereſoever you take it up, ſo it be of the ſame Uniforme *Bulke* of Water you had before, it is the ſame Glaſſe-full of Water that you had. But as I ſaid before, this Example fitteth

en-

entirely, no more than the other did. In such abstracted Speculations, where we must consider Matter without Forme (which hath no actual Being) we must not expect adequated Examples in Nature. But enough is said to make a Speculative man see, that if *God* should joyne the *Soule* of a lately dead man, (even whiles his dead Corpse should lie entire in his winding-sheet here) unto a *Body* made of Earth, taken from some Mountaine in *America*; it were most true and certaine, that the Body he should then live by, were the same Identical Body he lived with before his *Death*, and late *Resurrection*. It is evident, that *Sameneſſe*, *Thiſneſſe*, and *Thatneſſe*, belongeth not to Matter by it self, (for a general Indifference runneth through it all) but onely as it is distinguished and individuated by the Forme. Which, in our case, whensoever the same *Soul* doth, it must be understood alwayes to be the same Matter and Body.

This Point thus passed over, I may peece to it what our *Authour* saith, of a *Magazine* of Subsistent Formes, residing first in the *Chaos*, and hereafter (when the World shall have been destroyed by fire) in the general heape of *Ashes*: out of which Gods Voyce did, and shall draw them out, and clothe them with Matter. This Language
*f.* were handsome for a *Poet*, or a *Rhetorician* to speake; but in a *Philosopher*, that should ratiocinate strictly and rigorously, I can not admit it. For certainly, there are no Subsistent Formes of *Corporeal* things; (excepting the *Soule* of man, which besides being an Informing Forme, hath another particular Consideration belonging to it, to long to speake of here.) But whensoever that Compound is destroyed, the Forme perisheth with the whole. And for the Natural Production of *Corporeal* things, I conceive it to be wrought out by the Action and Passion of the *Elements* among themselves; which introducing new

new Tempers and Diſpoſitions, into the Bodies where theſe Conflicts paſſe; new Formes ſucceed old ones, when the Diſpoſitions are raiſed to ſuch a height, as can no longer conſiſt with the preceding Forme, and are in the immediate Degree to fit the ſucceeding one, which they uſher in. The Myſtery of all, which I have at large unfolded in my above mentioned Treatiſe of the *Immortality of the Soul*.

I ſhall ſay no more to the firſt Part of our *Phyſicians* Diſcourſe, after I have obſerved, how his Conſequence is no good one; where he inferreth, That if the *Devils* fore-knew, who would be Damned or Saved, it would ſave them the *Labour*, and end their worke of tempting Mankinde to miſchief and evil. For whatſoever their Moral Deſigne and Succeſſe be in it, their Nature impelleth them to be alwayes doing it. For on the one ſide, it is Active in the higheſt Degree, (as being pure *Acts*, that is, *Spirits*,) ſo on the other ſide, they

they are Maligne in as great an Exceſſe: By the one they muſt be alwayes working, whereſoever they may worke, (like Water in a Veſſel full of holes, that will runne out of every one of them which is not ſtopped:) By the other, their whole Worke muſt be malicious and miſchievous. Joyning then both theſe Qualities together, it is evident, they will alwayes be tempting mankinde, though they know they ſhall be fruſtrate of their Moral End.

But were it not time that I made an end? Yes, it is more than time. And therefore having once paſſed the limit that confined what was becoming, the next ſtep carried me into the *Ocean* of *Errour*; which being Infinite, and therefore more or leſſe bearing no proportion in it. I will proceed a little further, to take a ſhort Survey of his *Second Part*, and hope for as eaſie *Pardon* after this Addition, to my ſudden and indigeſted Remarks, as if I had

had encloſed them up now.

*Me thinkes*, he beginneth with ſomewhat an affected Diſcourſe, to prove his natural Inclination to *Charity*, which *Vertue* is the intended *Theame* of all the Remainder of his Diſcourſe. And I doubt he miſtaketh the loweſt *Orbe*, or *Lembe* of that high *Seraphicke Vertue*, for the top and perfection of it; and maketh a kinde of humane Compaſſion to be *Divine Charity*. He will have it to be a general way of doing good: It is true, he addeth then, *for Gods ſake*; but he allayeth that again, with ſaying, he will have that good done, as by Obedience, and to accompliſh Gods will; and looketh at the Effects it worketh upon our Soules, but in a narrow compaſſe; like one in the vulgar throng, that conſidereth God as a Judge, and as a Rewarder or a Puniſher. *Whereas* perfect *Charity*, is that vehement Love of God for his owne ſake, for his Goodneſſe, for his Beauty, for his Excellency, that carrieth all the motions of our Soul

Soul directly and violently to Him; and maketh a man disdain, or rather hate all Obstacles that may retard his Journey to Him. And that face of it that looketh toward Mankinde with whom we live, and warmeth us to do others good, is but like the over-flowing of the maine Streame, that swelling above its Bankes, runneth over in a multitude of little channels.

I am not satisfied, that in the Likeness which he putteth between *God* and *Man*, he maketh the difference between them, to be but such as between two Creatures that resemble one another. For between these, there is some proportion; but between the others, none at all. In the examining of which Discourse, wherein the *Author* observeth, that no two Faces are ever seen to be perfectly alike; Nay, no two *Pictures* of the same Face, were ever exactly made so; I could take occasion to insert a subtil and delightfull Demonstration of Mr. *Whites*, wherein he sheweth, how it is impossible that two Bodies

Bodies (for example, two *Bouls*) ſhould ever be made exactly like one another; Nay, not rigorouſly equal in any one Accident, as namely in weight, but that ſtill there will be ſome little Difference, and Inequality between them (the *Reaſon* of which Obſervation, our *Author* medleth not with) were it not that I have been ſo long already, as Digreſſions were now very unſeaſonable.

Shall I commend or cenſure our *Author* for beleeving ſo well of his acquired Knowledge, as to be dejected at the thought of not being able to leave it a Legacy among his Friends? Or ſhall I examine, Whether it be not a high Injury to wiſe and gallant *Princes*, who out of the generouſneſſe and nobleneſſe of their *Nature*, do patronize Arts and learned Men, to impute their ſo doing to vanity of deſiring Praiſe, or to fear of Reproach?

But let theſe paſſe, I will not engage any that may be-friend him, in a quarrel againſt him. But I may ſafely produce

*Epictetus*

*Epictetus* to contradict him, when he letteth his kindneſſe engulfe him in deep afflictions for a Friend: For he will not allow his wiſe man to have an inward relenting, a troubled feeling, or compaſſion of anothers misfortunes. That diſordereth the one, without any good to the other. Let him aford all the Aſſiſtances and Relievings in his power; but without intermingling himſelfe in the others *Woe*; As *Angels* that do us good, but have no paſſion for us. But this Gentlemans kindneſs goeth yet further: He compareth his love of a *Friend* to his love of *God*; the Union of Friends ſouls by affection, to the Union of the three Perſons in the *Trinity*, and to the *Hypoſtatical Union* of two Natures in one *Chriſt*, by the Words *Incarnation*. Moſt certainly he expreſſeth himſelf to be a right good natur'd man. But if St. *Auguſtine* retracted ſo ſeverely his pathetical Expreſſions for the Death of his Friend, ſaying, *They ſavoured more of the Rhetorical Declamations of a young Orator; than*

*than of the grave Confeßion of a devout Chriſtian*, (or ſomewhat to that purpoſe) What cenſure upon himſelfe may we expect of our *Phyſician*, if ever he make any Retractation of this Diſcourſe concerning his *Religion?*

It is no ſmall misfortune to him, that after ſo much time ſpent, and ſo many places viſited in curious Search, by travelling after the Acquiſition of ſo many Languages; after the wading ſo deep in Sciences, as appeareth by the ample Inventory and particular he maketh of himſelf: The reſult of all this, ſhould be to profeſſe ingenuouſly he had ſtudied enough, onely to become a *Sceptick*; and that having runne thorow all ſorts of *Learning*, he could find reſt and ſatisfaction in none. This, I confeſs, is the unlucky fate of thoſe that light upon wrong *Principles*. But M. *White* teacheth us, how the *Theorems* and *Demonſtrations* of *Phyſicks*, may be linked and chained together, as ſtrongly, and as con-

continuedly, as they are in the *Mathematicks*, if men would but apply themselves to a right Method of Study. And I do not find that *Solomon* complained of Ignorance in the height of Knowledge; (as this *Gentleman* saith) but only, that after he hath rather acknowledged himself ignorant of nothing, but that he understood the Natures of all Plants, from the *Cedar* to the *Hyssop*, and was acquainted with all the wayes and paths of Wisdome and Knowledge; he exclaimeth, that all this is but *Toyl, and vexation of Spirit*; and therefore adviseth men, to change Humane Studies into Divine Contemplaions and Affections.

I cannot agree to his resolution of shutting his *Books*, and giving over the search of Knowledge, and resigning himself up to Ignorance, upon the *Reason* that moveth him; as though it were extream *Vanity* to waste our dayes in the pursuit of that, which by attending but a little longer (till Death hath closed the Eyes

Eyes of our *Body*, to open thoſe of our *Soul*) we ſhall gain with eaſe, we ſhall enjoy by infuſion, and is an acceſſory of our Glorification. It is true, aſſoon as *Death* hath played the Midwife to our ſecond Birth, our Soul ſhall then ſee all Truths more freely, than our Corporal Eyes at our firſt Birth ſee all Bodies and Colours, by the natural power of it, as I have touched already, and not onely upon the grounds our *Authour* giveth. Yet farre be it from us, to think that time loſt, which in the mean ſeaſon we ſhall laborioufly imploy, to warm our ſelves with blowing a few little *Sparkes* of that glorious fire, which we ſhall afterwards in one inſtant leape into the middle of, without danger of Scorching. And that for two important *Reaſons*; (beſides ſeveral others, too long to mention here) the one, for the great advantage we have by Learning in this life; the other, for the huge Contentment that the Acquiſition of it here (which applieth a ſtrong Affection to it) will be unto us in the

next life. The want of Knowledge in our first Mother (which exposed her to be easily deceived by the *Serpents* cunning) was the root of all our ensuing *Misery* and *Woe*. It is as true (which we are taught by irrefragable Authority) That *Omnis peccans ignorat*: And the Well-head of all the calamities and mischiefs in the World, consisteth of the trouble and bitter waters of Ignorance, Folly and Rashness; to cure which, the only Remedy and Antidote, is the salt of true *Learning*, the bitter *Wood* of *Study*, painfull *Meditation*, and orderly *Consideration*. I doe not mean such *Study*, as armeth wrangling *Champions* for clamorous *Schools*, where the Ability of subtil Disputing to and fro, is more prized than the retriving of Truth: But such as filleth the mind with solid and usefull notions, and doth not endanger the swelling it up with windy vanities. Besides, the sweetest Companion and entertainment of a well tempered mind, is to converse familiarly with the naked and bewitching beau-

beauties of those Mistresses, those Verities and Sciences, which by fair courting of them, they gain and enjoy; and every day bring new fresh ones to their *Seraglio*; where the ancientest never grow old or stale. Is there any thing so pleasing, or so profitable as this?

——*Nil dulcius est, bene quam munita tenere*
*Edita doctrinæ sapientum templa serena;*
*Despicere unde queas alios, passimque videre*
*Errare, atque viam palantes quærere vitæ.*

But now if we consider the advantage we shall have in the other life by our affection to *Sciences*, and conversation with them in this, it is wonderfull great. Indeed that affection is so necessary, as without it we shall enjoy little contentment in all the Knowledge we shall then be replenished with: for every ones pleasure in the possession of a good, is to be measured by his precedent *Desire* of that

good; and by the quality of the taſte and reliſh of him that feedeth upon it. We ſhould therefore prepare and make our taſte before-hand by Aſſuefaction unto, and by often reliſhing, what we ſhall then be nouriſhed with. That *Engliſhman* that can drink nothing but *Beer* or *Ale*, would be ill beſtead, were he to go into *Spain* or *Italy*, where nothing but *Wine* groweth: whereas a well-experienced *Goinfre*, that can criticize upon the ſeveral taſtes of Liquors, would think his *Palate* in *Paradiſe*, among thoſe delicious *Nectars* (to uſe *Aretines* phraſe upon his eating of a *Lamprey.*) Who was ever delighted with *Tobacco* the firſt time he took it? And who could willingly be without it, after he was a while habituated to the uſe of it? How many examples are there daily of young men, that marrying upon their Fathers command, not through precedent Affections of their own, have little comfort in worthy and handſome Wives, that others would paſſionately affect? *Archimedes* loſt

loſt his life, for being ſo raviſhed with the delight of a Mathematical Demonſtration, that he could not of a ſudden recall his extaſied *Spirits* to attend the rude Souldiers Summons: But in ſtead of him, whoſe mind had been alwayes fed with ſuch ſubtil *Diet*, how many plain *Countrey Gentlemen* doth your Lordſhip and I know, that rate the knowledge of their Husbandry at a much higher pitch; and are extreamly delighted by converſing with that; whereas the other would be moſt tedious and importune to them? We may then ſafely conclude, That if we will joy in the *Knowledg* we ſhall have after *Death*, we muſt in our life time raiſe within our ſelves earneſt affections to it, and deſires of it, which cannot be barren ones; but will preſs upon us to gain ſome Knowledge by way of advance here; and the more we attain unto, the more we ſhall be in *Love* with what remaineth behind. To this reaſon then adding the other, How Knowledge is the ſureſt prop, and guide of our preſent life; and

how it perfecteth a man in that which constituteth him a man, his *Reason*; and how it enableth him to tread boldly, steadily, constantly, and knowingly in all his wayes: And I am confident, all men that shall hear the Case thus debated, will joyn with me in making it a Suit to our *Physician*, that he will keep his *Books* open, and continue that *Progress* he hath so happily begun.

But I beleeve your Lordship will scarcely joyn with him in his wish, that we
1. might procreate and beget Children without the help of Women, or without any Conjunction or Commerce with that sweet and bewitching *Sex*. *Plato* taxed his fellow *Philosopher* (though otherwise a learned and brave man) for not sacrificing to the *Graces*; those gentle Female *Goddesses*. What thinketh your Lordship of our *Physicians* bitter censure of that action, which *Mahomet* maketh the Essence of his *Paradise*? Indeed, besides those his unkindnesses, or rather frowardnesses, at that tender-hearted *Sex*

(which

(which must needs take it ill at his hands) me thinketh he setteth Marriage at too low a rate, which is assuredly the highest and divinest link of humane Society. And where he speaketh of *Cupid*, and of *Beauty*, it is in such a phrase, as putteth me in mind of the Learned *Greek Reader* in *Cambridge*, his courting of his *Mistress* out of *Stephens* his *Thesaurus*.

My next Observation upon his Discourse, draweth me to a *Logical* consideration of the Nature of an exact *Syllogisme*: which kind of reflection, though it use to open the door in the course of Learning and Study; yet it will neer shut it in my Discourse, which my following the thred that my *Author* spinneth, assigneth to this place. If he had well and throughly considered all, that is required to that strict way of managing our *Reason*, he would not have censured *Aristotle* for condemning the fourth Figure, out of no other motive, but because it was not consonant to his own Principles; that it would not fit with the Foundati-

ons himself had laid; though it do with Reason (saith he) and be consonant to that, which indeed it doth not, at all times, and in all Circumstances. In a perfect *Syllogisme*, the Predicate must be identified with the Subject, and each extream with the middle terme, and so consequently, all three with one another. But in *Galen*'s fourth Figure, the case may so fall out, as these Rules will not be current there.

As for the good and excellency that he considereth in the worst things; and how farre from Solitude any man is in a Wilderness; *These* are (in his Discourse) but *equivocal considerations* of *Good*, and of *Loneliness*: Not are they any wayes pertinent to the Morality of that part, where he treateth of them.

I have much ado to beleeve, what he speaketh confidently; That he is more beholding to *Morpheus*, for Learned and Rational, as well as pleasing *Dreames*, than to *Mercury* for smart and facetious Conceptions; whom *Saturn* (it seemeth by

by his relation) hath looked asquint upon in his Geniture.

In his concluding *Prayer*, wherein he summeth up all he wisheth; me thinketh his Arrow is not winged with that fire, which I should have expected from him upon this occasion: For it is not the peace of *Conscience*, nor the bridling up of ones affections, that expresseth the highest delightfulness and happiest state of a perfect *Christian*. It is love onely that can give us *Heaven* upon Earth, as well as in Heaven; and bringeth us thither too: So that the *Thuscan Virgil* had reason to say,

*----In alte dolcezze*
*Non si puo gioio, se non amando.*

And this Love must be imployed upon the noblest and highest Object, not terminated in our Friends. But of this transcendent and divine part of *Charity*, that looketh directly and immediately upon God himself; and that is the Intrinsecal Forme, the utmost Perfection, the

the ſcope and final Period of true *Religion*, (this Gentlemans intended *Theame*, as I conceive) I have no occaſion to ſpeak any thing, ſince my *Author* doth but tranſiently mention it; and that too, in ſuch a phraſe as ordinary *Catechiſms* ſpeak of to vulgar Capacities.

Thus, my Lord, having run through the Book (God knowes how ſleightly, upon ſo great a ſudden) which your Lordſhip commanded me to give you an account of, there remaineth yet a weightier task upon me to perform; which is to excuſe my ſelf of Preſumption, for daring to conſider any Moles in that face, which you had marked for a Beauty. But who ſhall well conſider my manner of proceeding in theſe Remarks, will free me from that Cenſure. I offer not at *Judging* the Prudence and Wiſdome of this Diſcourſe: Thoſe are fit Inquiries for your Lordſhips Court of higheſt Appeal: In my inferiour one, I meddle only with little knotty peeces of particular Sciences (*Mania apis inſtar, operoſa parvus*

*parvus carmina fingit.)* In which it were peradventure a fault for your Lordship to be too well verſed; your Imployments are of a higher and nobler *Strain*, and that concerns the welfare of millions of men:

*Tu regere Imperio Populos (Sackville) memento*
*(Hæ tibi erunt Artes) paciſque imponere morem.*

Such little Studies as theſe, belong only to thoſe Perſons, that are low in the Rank they hold in the Commonwealth; low in their Conceptions, and low in a languiſhing and ruſting Leiſure, ſuch an one as *Virgil* calleth *Ignobile otium*, and ſuch an one as I am now dulled withall. If *Alexander* or *Cæſar* ſhould have commended a tract of Land, as fit to fight a Battel in for the Empire of the World, or to build a City upon, to be the *Magazine* and Staple of all the adjacent Countreys; No body could juſtly condemne that

that Husbandman, who according to his own narrow Art and Rules, ſhould cenſure the Plains of *Arbela*, or *Pharſalia*, for being in ſome places ſterile; or the Meadows about *Alexandria*, for being ſometimes ſubject to be overflown; or could tax ought he ſhould ſay in that kind for a contradiction unto the others commendations of thoſe places, which are built upon higher and larger Principles.

So (my Lord) I am confident I ſhall not be reproached of unmannerlineſs for putting in a Demurrer unto a few little particularities in that noble Diſcourſe, which your Lordſhip gave a general Applauſe unto; And by doing ſo, I have given your Lordſhip the beſt Account I can of my ſelf, as well as of your Commands. You hereby ſee what my Entertaiments are, and how I play away my time,

*---Dorſet dum magnus ad altum*
*Fulminat Oxonium bello, victorq; volentes*
*Per populos dat jura; viamq; affectat Olympo.*

May

May your Councels there be happy and ſucceſſefull ones, to bring about that *Peace*, which if we be not quickly bleſſed withall, a general Ruine threatneth the whole *Kingdome*. From *Winchester* houſe the 22. (I think I may ſay the 23. for I am ſure it is Morning, and I think it is Day) of *December*, 1642.

Your Lordſhips moſt humble

and obedient Servant,

*Kenelme Digby.*

---

The

# The Postscript.

My Lord,

LOoking over these loose Papers to point them, I perceive I have forgotten what I promised in the eighth sheet, to touch in a word concerning Grace: I do not conceive it to be a Quality infused by God Almighty into a Soul.

Such kind of discoursing satisfieth me no more in Divinity, than in Philosophy. I take it to be the whole Complex of such real motives (as a solid account may be given of them) that incline a man to Vertue and Piety, and are set on foot by Gods particular Grace and Favour, to bring that work to passe. As for example: To a man plunged in Sensuality, some great misfortune happeneth, that mouldeth his heart to a tenderness, and inclineth him to much thoughtfulnesse: In this temper, he meeteth with a Book, or a Preacher, that representeth lively

*ively to him the danger of his own condi-*
*tion; and giveth him hopes of greater con-*
*tentment in other Objects, after he shall*
*have taken leave of his former beloved* Sins. *This begetteth further conversation*
*with prudent and pious men, and experi-*
*enced Physicians, in curing the* Souls Ma-
ladies; *whereby he is at last perfectly con-*
*verted, and setled in a course of solid* Ver-
tue *and* Piety.

*Now these accidents of his misfortune,*
*the gentleness and softness of his Nature,*
*his falling upon a good* Book, *his encoun-*
*tring with a pathetick* Preacher, *the im-*
*premeditated Chance that brought him to*
*hear his* Sermon, *his meeting with other*
*worthy men, and the whole Concatenation*
*of all the intervening Accidents, to worke*
*this good effect in him; and that were ran-*
*ged and disposed from all Eternity, by* Gods
*particular goodness and providence for his*
Salvation; *and without which he had ine-*
*vitably been damned; This chain of causes,*
*ordered by* God *to produce this effect, I un-*
*derstand to be* Grace.

FINIS.

Omnis enim per se divum Natura necesse est
Immortali aevo summa cum pace fruatur,
Semota a nostris rebus, sejunctaque longe;
Nam privata dolore omni, privata periclis,
Ipsa suis pollens opibus, nihil indiga nostri
Nec bene pro meritis capitur, nec tangitur ira.